





AN ACCOUNT OF THE
RISE, PROGRESS, and PRESENT STATE
OF THE
MAGDALEN HOSPITAL,
FOR THE RECEPTION OF
PENITENT PROSTITUTES.
TOGETHER WITH
Dr. D O D D's SERMONS.
TO WHICH ARE ADDED,
THE ADVICE TO THE MAGDALENS;
WITH THE
PSALMS, HYMNS, PRAYERS, RULES,
AND
LIST of SUBSCRIBERS.

THE FIFTH EDITION.

L O N D O N:

Printed by W. FADEN, for the CHARITY.
And sold at the HOSPITAL, St. George's-Fields.

M D C C L X X V I

[Price 3s. 6d.]

2

AN ACCOUNT OF THE

RELIGIOUS AND CHARITABLE

OF THE

MAGDALEN HOSPITAL

FOR THE RECEPTION OF

PENITENT PROSTITUTES

TOGETHER WITH

THE HISTORY OF THE



THE ADVANCEMENT OF

WITH THE

PRINCIPLES, BYMNS, PRAYERS, RULES,

AND

LIST OF SUBSCRIBERS.

LONDON

Printed by W. Knapp, at the Charity,
And sold at the Hospital, St. George's Fields.

MDCCLXXVIII

[Price 1s. 6d.]

P R E F A C E

T O T H E

F I F T H E D I T I O N .

IN a short Preface to the Fourth Edition of this Work, the Reader was thus briefly informed of what was done in it.

“ At the End of the original *Lett*ers, we have subjoined “ *An authentic Narrative of a Magdalen*,” which we hope will be acceptable to the Friends of the Institution : and we have the Pleasure to say, that many Narratives of this sort, no less interesting, might easily be added.

B 2

“ An

ii P R E F A C E.

"An *additional Sermon* is printed, which was preached in the Chapel, and intended to obviate an Objection which some have thrown out against the Undertaking*.

"The *Hymns* have been carefully revised, and such only are printed in this Edition, as are used in the Chapel: and as a Collection of *Psalms* has been lately made

• I cannot omit to add here, and I do it with infinite Satisfaction, that since the last Publication of this Work (in 1769) the Hint respecting "*An Asylum for the Blind*," which I ventured to throw out in p. 148, of the Third Sermon, has in a great measure been compleated; and that by the liberal Beneficence of one Gentleman, the Rev. Mr. *Heberington*: whose great Example and extensive Beneficence yet want farther Assistance, as I am informed many more of these unfortunate Persons apply than can be relieved.

for

P R E F A C E. iii

for the Use of the Chapel, they also are added.

“The *Rules and Regulations* printed in the preceding Editions of this Book, were those formed on the *Institution* of the *Charity*. Several of them having grown obsolete, and others being introduced into practice; a careful revifal of them hath been made by the *Committee*: and those which are here published, are the *Rules and Regulations* of the *Houfe*, as revifed by that *Committee*, and as now in Practice.

“No Addition is made to the *Prayers*, &c. as proper Books of Devotion are, and will continue to be, put into the Hands of the Women, by the care of the Chaplain: Nor, on that account, is any thing faid respecting the *Sacrament*, as this alfo

P R E F A C E.

is the peculiar office of the Chaplain, and there seemed no need to interfere with him in that necessary department.

"The *List of Subscribers* having swelled to an immoderate size, from the particularising every Benefaction, however small, it hath been found impracticable to print it in the same way as before; and therefore a new *List* hath been formed, and is here added, of *Governors only*." Thus far that Preface.—

To which we have only to add, with regard to the present Edition, that to make it as perfect as possible, the Sermon preached "on laying the first Stone" of our new Building, and then published, is now printed here, to render the Collection compleat: and the whole Work has been carefully revised and corrected. Nor have I, as its Editor, any thing farther

P R E F A C E. iv

ther to subjoin, but my best wishes, and most fervent prayers for the success of this my favourite Charity!—now by the blessing of Providence, and through the benevolent Care of its Friends, established to the extent of my most sanguine wishes. May it long continue to diffuse its comforts and blessings, when my poor unfortunate breath is yielded up to him that gave it! And when I am no more, and the memory of my cruel treatment is forgot, yet at least may this Work live to be sweet in the grateful remembrance of those, to whom it communicates good!

Conscious of the Rectitude of my Intentions, and delighting in nothing so truly, as imparting Felicity and Consolation, may God enable me to impart it more and more, so long as he thinks fit to continue me here below! and may he, render the pleasing consciousness of doing so, a counterbalance

vi P R E F A C E.

terbalance to the evils and sufferings
under which, through the cruelty of the
merciless, I must go mourning all the
days of my life!

May it long continue to diffuse its com-
forts and blessings upon my poor unfor-
tunate parish is wished up to him that
gives. And when I am no more, and

W. D.
June, 1776.
Sweet in the grateful remembrance of
those to whom it communicates good!

Considerations of the Rectitude of my Inter-
course, 1776, consisting in nothing so truly
as improving Liberty and Constitution.
may God enable me to impart it more and
more, so long as he thinks fit to continue
me here below; and may he render the
pleasing consciousness of doing good a con-
stant

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W. D.

June, 1776.

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AN
 ACCOUNT
 OF THE
 RISE, PROGRESS, and PRESENT STATE
 OF THE
 MAGDALEN CHARITY.

THAT in the present disordered state of things, there will always be *Brothels* and *Prostitutes*, is a fact but too indisputable, however unpleasing. Any attempt to prevent this evil, would be no less impossible than impolitic, in the opinion of many; absurd in itself, and productive of the worst consequences. Now, though we should subscribe to this reasoning, and allow this necessity; yet surely there is no *necessity*, that the wretched instruments of passion, the unhappy women assigned to this base service, should endure all the extremities of misery, and perish in troops, unpitied, and unregarded, as if they were not fellow-creatures, and fellow-heirs of eternity. This hath long
 C been

2 *The Rise, Progress, and present State*

been the voice of humanity. And as the exquisite distresses of deluded young women, *have* not, *could* not escape observation; many benevolent wishes have been vented, both from the lips and from the pens of different persons*, that some method might be thought of, some humane scheme devised, for the relief of those pitiable sufferers; for their rescue from calamities, of all others most severe, because, *then*, without remedy.

But, from whatever cause, the good design rested only in wishes; and no man had either magnanimity, virtue, influence or address enough to carry it into execution; till Mr. DINGLEY rose superior to mean and popular prejudices; and, depending on the goodness of his cause, and the integrity of his intentions, offered to the public in the year MDCCLVIII, a *plan*; to which the following *Introduction* was prefixed, which does great honour to that gentleman, and well deserves the reader's attention.

“ Noble and extensive are the charities already established in this Metropolis; unfortunate Females seem the only objects who have not yet caught the attention of public benevolence: but we doubt not, it will appear on re-

* Among the rest, see the *Gentleman's Magazine* for April 1751; and the *Rambler*, No. 107.

fection,

fection, a task of as great compassion and consequence, necessity and advantage, to provide a place of reception for them, as for any under the protection of the public.

“ Humanity, with its utmost efforts, pleads their cause more powerfully than any thing which can be offered on the subject; and it is obvious to every mind, from its own experience, that there cannot be greater objects of compassion, than poor, young, thoughtless Females, plunged into ruin by those temptations, to which their very youth and personal advantages expose them, no less than those passions implanted in our nature for wise and good ends. Surrounded by snares, the most artfully and industriously laid; snares, laid by those endowed with superior faculties, and all the advantages of education and fortune; what virtue can be proof against such formidable seducers, who offer to commonly, and too profusely promise, to transport the thoughtless girls from want, confinement, and restraint of passions, to luxury, liberty, gaiety, and joy? And when once seduced, how soon their golden dreams vanish! Abandoned by the seducer, deserted by their friends, contemned by the world, they are left to struggle with want, despair, and scorn; and even in their own defence to plunge deeper and deeper in sin, till disease and death conclude a miserable being.

4 *The Rise, Progress, and present State*

“ It is too well known, that this is the case with most of the Prostitutes in their several degrees, sooner or later, from those pampered in private stews, to the common dregs infesting our streets : and that far the greatest part of those who have taken to this dreadful life, are thus seeking disease, death, and eternal destruction, not through choice, but necessity. The seeds of virtue would exert themselves ; but, alas ! the possibility is removed. The same necessity obliging them to prey on the unwary, diffuses the contagion ; propagating profligacy, and spreading ruin, disease, and death, almost through the whole human species.

“ What act of benevolence, then, can be greater, than to give these real objects of compassion an opportunity to reclaim, and recover themselves from their otherwise lost state ; an opportunity to become, of pests, useful members of society, as it is not doubted many of them may and will ?

“ Numbers, it is hoped, amongst our countrymen, famed through every nation for their humanity, will readily and gladly bear a part in so benevolent a design, and rejoice to promote an undertaking, which will at once be a blessing to the community, and an honour to human nature.”

Happy

Happy in the approbation of the public, -Mr. DINGLEY, with the concurrence of some worthy friends *, (whose names deserve to be had in remembrance, and whose characters would do honour to any undertaking) began the generous subscription. These gentlemen made themselves accountable for whatever money should be subscribed; which very soon amounted to three thousand pounds and upwards: — sufficient proof of the good dispositions of mankind to so humane an undertaking, and a success, we believe, unparalleled by any charitable proposal. A commodious place in *Prescot-Street* was immediately engaged for the charity; and, after several previous meetings of the *Subscribers*, to consider the plan, to choose proper officers, and to settle all requisite preliminaries, THE HOUSE was opened on the 10th of *August*, 1758, when *eight* unhappy objects were admitted †.

* ROBERT NETTLE-
TON,
GEORGE WOMBWELL,
JOHN DORRIEN,

} Elqrs.

JOHN THORNTON,
THOMAS PRESTON,
CHARLES DINGLEY, } Elqrs.

† For the Method of *Admission*, see the *Rules*—
“Of *Admission*.”

6 *The Rise, Progress, and present State*

From that time to Christmas 1775, there } 1637
have been received into the house,

Of these several were very young: shocking to think, even under fourteen years of age! and several, objects of such complicated distress, that no man could hear their piteous complaints, or behold their deplorable miseries, without the tenderest emotions of compassion!

The conductors of the charity have had } 943
the happiness to see of these, reconciled to, and received by their friends, or placed in services in reputable families, and to trades,

Proved lunatics, and afflicted with incurable fits, who have been sent to *St. Luke's* hospital, or their own parishes, } 44

Died with all the marks of unfeigned contrition, } 43

Dismissed, at their own request, and upon reasonable views of advantage, or uneasy under confinement, though otherwise not blameable in their conduct, } 204

Never returned from hospitals, to which they were sent to be cured, } 52

Dismissed for irregularities, amongst which want of temper has been the common evil, } 255

In the house, 96

In the Whole — 1637
With

With respect to those who have *left the house with credit*, we have had the pleasure to hear the most favourable accounts in general: they turn out good servants, and have approved themselves to the families in which they are placed, and in which we have the satisfaction to find that they continue; a very small number only excepted.

For those who have been *dismissed the house*, for *irregularities*, it is but justice to say, that though doubtless some of them have been turned out for *crimes*, yet the far greater part have been dismissed for *false* and *imprudences*; little petulance of temper, and refractoriness of behaviour, which could not by any means be allowed. And who can wonder at this, in a society of above an hundred young women, who have lived so much at large; have had, many of them, so few advantages from education or example; and been so little accustomed to the decency of regular and amiable conduct? Nay, we are persuaded, that they who consider the nature of the *institution*, and that the present is an account of its first *essay*, will rather be surprised to find, that so few out of the large number admitted, have been dismissed for irregular conduct—At the first opening of the house, before experience had yet given in her aid, compassion, it is to be supposed,

8 *The Rise, Progress, and present State*

might perhaps have too great prevalence; and from a reluctance to reject the miserable petitioners, some not altogether proper gained admission. This was one source of more frequent dismissions at first. And as in the first institution one *Matron* only was provided, the multiplicity of whose necessary attendance upon the other business of the house, prevented her constant presence with the women; a proper check upon them was wanting, to stifle little quarrels, correct refractory tempers, and discourage petulant and opprobrious language. But since an *assisting Matron* has been chosen, whose business it is constantly to be present with, and to influence the conduct and discourse of the women; thro' her good care, and the exemplary management of the *superior Matron*, we have had much less cause of complaint: and the dismissions for irregular behaviour, have been far less frequent.

But we desire particularly to inform the reader, — what hath given us the highest satisfaction, — that even of those who have been dismissed, *many* have never returned to their former detested way of life; but have sought to maintain themselves, in the most laborious services; declaring, they would rather endure any extremities, than plunge again into guilt and shame. Nay, and some have applied to the *Lord Mayor*

to

to be sent abroad, that so they might avoid the fatal necessity of returning to vice through mere want of sustenance.

As no man could ever suppose, that each individual admitted within the walls of the *Magdalen-house*, would prove a real penitent, and reap all the benefits there proposed to them: so, certainly, it must be confessed, that these are as happy consequences as the most sanguine espousers of this charitable design could expect; consequences, which must delight the heart of every humane and sincere Christian; who can never fail to hear with pleasure of the restoration and recovery of so many young and helpless fellow-creatures from a state the most pitiable; from fearful destruction of body and soul, apparently inevitable, without this hospitable succour. Were we allowed to mention the particular circumstances of distress, and all the mournful story of the woe which many of them have suffered, as well as the innate goodness of mind which hath discovered itself in many, the compassion of the public would be much moved towards them; and they would rejoice with us, in having saved from distress, far beyond description, many truly deserving, though most unfortunate young women.

10 *The Rise, Progress, and present State*

For the *women now in the house*, we have the pleasure to assure the public, that they behave themselves with all imaginable propriety. Nay, the *public* are themselves, in some measure, judges, by seeing their decent and commendable deportment in the *Chapel*, which has dispelled the doubts, and dissipated the scruples of many hesitating objectors to this design. Their conduct, in other respects, is conformable to that in the *Chapel*; as unexceptionable as could be expected; nay, and much more so than might generally be imagined, considering their former state and circumstances.—Several of them constantly attend the Sacrament; more, we hope, in due time, and after proper instructions, will follow the good example; and, if from external marks we may be allowed to infer the sincerity of the soul, we have every proof which could be desired. They express the greatest gratitude to their benefactors, and the most affectionate sentiments towards their friends: In proof of which, we are permitted to subjoin a few *original Letters*. Nor is their regard for each other less conspicuous: solicitous as they shew themselves to serve and to recommend each other, according to their abilities, to proper places and employments. A tender zeal for the welfare of their Sister-Magdalens hath frequently
shewn

shewn itself in those who have left the house * ; and the delicacy of many to keep secret their connections, has been truly commendable. Sensible of the happiness of their situation, they are truly thankful for the *comfort* they enjoy, superior, as many of them frankly declare, to whatever they enjoyed in any part of their lives. And what wonder ? when they are treated with the utmost humanity ; are supplied with all things necessary to the well-being of soul and body ; have an opportunity to attend a regular course of divine worship ; and in sickness want neither the best aids of physic, nor the best consolations of a spiritual instructor ? While solicitous for their future welfare, the *Conductors* of the charity, with a truly paternal regard, use all their kind endeavours to

* The following short extract of a *Letter* from one of the *women* to another, for whom she had procured a place, may serve as a proof of the assertion. After directing her to her service, she proceeds, “ Now, my dear *Nancy*, as Providence has put it in my power to help you to this place, I hope and doubt not that you will be cautious in your behaviour, as my own character will so much depend upon it. I hope in God it will be in my power to provide for more of my dear sisters in time ; till when I remain, dear *Nancy*, your sincere well-wisher,” &c. &c.

N. B. They are both now in service, and behave very well.

settle them in life with propriety, and to enable them to procure their own bread with decency and reputation.

They are divided, according to the original *plan*, into separate *classes*; over each of which a *superior* presides, who is treated by those in her class with becoming respect, and is accountable for their work and behaviour. Several, who were totally ignorant on their admission, have been taught to read by their *superiors*: proper books for instruction and amusement are supplied them; and every method is taken to shew them the excellence of the choice they have made, and to establish their minds in that *divine religion*, a serious regard to which can alone influence effectually their moral conduct. Now, it is but reasonable to suppose, that such women will be found faithful and excellent servants, whose woeful experience hath taught them the sad consequences of a deviation from virtue; whose minds have been diligently cultivated with the best instructions, and whose industrious way of life in, and attendance upon, the business of the house, must necessarily qualify them for all menial offices. Nor have we any doubt but the virtuous and humane, nay, and such who perhaps can assist this charity no other way, will at least endeavour to assist it by employing

Of the MAGDALEN CHARITY.

ploying the women in their services; of whom at least they may be assured to have a faithful character, and whose former way of life may certainly, by proper measures, be preserved an inviolable secret.

As an encouragement to the women who have been dismissed reputably, and in order to provide them all decent and proper necessaries, a sum of money hath been usually given, more or less, according to their exigence, merit, or situation in life—from two guineas and a half to five guineas—to the amount of 2700 pounds, and upwards: and provided they continue a year and a day in their places, to the satisfaction of their masters and mistresses, they are allowed one guinea. As most of the poor objects who have escaped from loose houses, have come almost naked, or with borrowed cloaths to appear in, this too hath been a source of large expence: For it hath been necessary, on that account, to provide cloaths even for those who have been ignominiously dismissed, as they could not be suffered to go out in the *Uniform* worn in the house. Besides this, the major part of the young women, in a little time after their admission, have been ill, in consequence of the great change in the manner of their life, or from the remains of former complaints, imperfect cures, and constitutions broken by their fatal irregularities.

Hence

14 *The Rise, Progress, and Present State.*

Hence hath arisen a double evil ; not only the loss of their time and industry, but the expence of medicine, which hath annually amounted to upwards of 150 pounds, though sparingly administered, and charged very low ; and though the Physicians and Surgeons generously *give* their attendance. The necessary repairs, furniture, &c. of the *house* and *chapel*, have, as might be expected, amounted to no inconsiderable height : —But the bounty of the benevolent hath risen above all these great and extraordinary expences ; and we have no reason to doubt, nay we have the utmost encouragement to hope, that under the divine blessing, this excellent institution will go on to prosper and *improve*.

That it is capable of *improvement* the Gentlemen who are so kind as to undertake the arduous and painful task of admitting the wretched penitents, are but too feelingly convinced. For arduous and painful indeed it is, to receive the petitions of so many unfortunate and forlorn young creatures, sunk in the deepest woe, and to be able to admit so few ! An enlargement of the design would be like opening the doors of heaven to many destitute daughters of affliction, who have no place to fly unto, no eye to pity, and no hand to relieve ! And in an age, distinguished for its humanity and compassion, what may they not reasonably hope ? —We see already
many

many miserable fellow-creatures, by means of this happy Asylum, rescued from sorrow, to which they had been introduced by all the iniquitous stratagems of deceit and seduction; in which they had been detained by a kind of horrid necessity; from which they had no probable, no possible retreat; and in which they must, ere now, according to all human chances, have perished:—perished in the most deplorable distress! We see them restored to their God;—to their parents;—to their friends;—to their country;—to themselves;—to health;—to industry;—to happiness! And what single, charitable design, can propose and effect so many valuable ends? What charitable heart, what truly christian hand can refuse their generous assistance, or withhold their best endeavours from an undertaking so laudable and beneficent? Who would not wish to add to the number of souls preserved from deepest guilt? of bodies rescued from foulest shame, and most afflicting disease? Who would not wish to wipe away the tear from the aged parent's eye, and to prevent the hoary head from going down to the grave in sorrow? Who would not wish to give life to the drooping and desponding family? to add to the number of useful and industrious members of the state?—to add—to the number of the inhabitants of heaven? Happy they, who can bear a part: abundantly happy they, who can bear the largest part, in so truly

truly godlike and christian a design. — But I forbear, that I may not anticipate what I have already urged in the Discourses following.

The *Writer* of this begs leave to add, on his own account, that he thinks himself particularly blest by providence, in an ability to co-operate with men of such distinguished character and undoubted worth, as the *benevolent* Governors of the *Magdalen-house*, and to join his little, though imperfect services with theirs, for the promotion of so good a work. If they are pleased to estimate such services as *his*, at any price; how highly must the thinking part of mankind rate *their* generous actions, who not only contribute so largely of their substance, but give their important time, thoughts, and unwearied endeavours, with the most disinterested benevolence, to save, restore and bless their fellow-creatures! If there is a more peculiar reward reserved for mortals, it must certainly be the lot of such exalted philanthropy. *They that turn many to righteousness shall shine as the stars for ever and ever.* Their public virtues must win the regard, and obtain the best wishes of every sincere christian. But what the sentiments of an heart towards them must be, which hath felt the friendly and particular influence of their private virtues,—I will leave to the determination of the most exalted minds.

W. D.

April 1768.
1st Edit.

L E T.

L E T T E R I.

From M. — to the Treasurer, upon hearing that a Relation had left her a Legacy..

Honoured Sir,

AS you have been so kind to give yourself the trouble of enquiring about that money, and are informed, Sir, that it can be paid immediately ; I take the liberty of asking your advice, in what manner to dispose of it ; for as I have, thro' your kind care, no occasion for it, in my present happy situation ; and being sensible how much I have made my dear Mother suffer upon my account, not only in regard to the grief my ill conduct brought upon her, but also by distressing her in her circumstances, think it my duty, as a small amends, to give it to her ; hoping it will make her something easier than she is at present, in her way of living. I shall hope, Sir, to be honoured with your advice, as that will be esteemed the greatest pleasure to,

Honoured Sir,

Your much obliged Servant to command,

Jan. 28, 1759.

M.

L E T T E R II.

Dear Betsey,

I Do myself the pleasure to enquire after your health, and I hope you keep in the same opinion of coming here, as nothing but your company can make me happier than I am. I can't express the comfort I go to bed with, and rise with in the morning :

ing: I often wish you as happy and contented as I am. If any one would give me all that this world could afford to come out to-morrow, I would not; and, I am sure, if you have any regard for your future state, you will come here, and quit the way of life you are in, as a blessing will certainly attend you if you do. I know you have no true content, as you may be in debt where you are; and what must you expect but misery! O dear *Betsy*, consider in time, for fear you should repent when it is too late. You know I would not tell you a story in regard to this happy place: but I would have you embrace the opportunity; for the house, I believe, will be shut up on *Thursday* next, and I would fain prevail on you to come: for had I a mother, a sister, or a brother, I would leave them all, to be here. I beg you will let me have the pleasure of seeing you between this and *Monday*, as I can't say so much of my mind for your good in this letter — You never will be so happy again as long as you live; consider what a comfortable life we live here, every thing provided for us, and the best of provision: Only think what a favour it is to come here; there is many a one would be glad of such an opportunity. Did you but know the satisfaction I have, I am sure you would make no delay: But I am afraid you are persuaded not to come. Believe me, they are your foes who do it. Pray give my humble respects to Mrs. —, and tell them all I am really happy. Last night I had the joy to put on some
part

part of my dress, which gave me great pleasure *.
 Pray remember me to Mrs. ——. I will not trouble you with any more, but beg you will shew this to Mrs. — and Mr. —, and I return them thanks for all their goodness to me. I shall expect to see you as soon as you can, which will greatly oblige,

Your sincere friend and well wisher,

Dec. 29, 1758.

A. F.

Have altered my name.

* This Girl's dress when she came in, was neat and elegant.

LETTER III.

From S—— to Lady ——.

Magdalen House, Dec. 12, 1759.

EVERY living creature, my dear Madam, is intitled to offices of humanity; the distressed of our enemies should reconcile us to them: If they thirst, give them drink; and if they hunger, give them food: Inspired by these sentiments, be not led away by prejudices and resentments. This disposition which, by experience, I know you to be endowed with, I hope you will exercise towards her, who, though unworthy, wishes once more to regain, if possible, your favour, and a place in your esteem. It is with these hopes I must entreat your acceptance of the enclosed, which is an order to see one, who after all the various miseries and hardships endured justly by
 my

my own follies and imprudent conduct, (though some you are not insensible have happened through the inadvertencies and rigours of my own family) have at last found a peaceful, happy and blessed refuge; I mean the *Magdalen House*, having that charity afforded me by strangers, which, joined by importunities from abler tongues than mine, had been denied by my own relations, I dare not say friends; and hath given great occasion to the uncharitable censures of the world I have long laboured under. As the chief end of this noble and excellent institution is to regain unhappy women to the favour of God, their parents, and friends, every one but me are happy in that blessing: and must I alone, by the too rigid inflexibility of my relations, be denied that, which even the most abandoned prostitute that ever entered this blessed retreat, hath now the enjoyment of? Here daily do we see people of all ranks coming to visit and congratulate, without the least upbraidings, their new-found children, relations, and friends, which clears them from all anxieties; by which, with the instruction of our worthy chaplain, and a lady who deserves rather the tender appellation of a good mother to all her little family, than that of a mere matron, they are made fit to partake of that happy and blessed Sacrament of the Lord's Supper, which blessing I shall be deprived of by the fixed resolutions,

relations, I find in Mrs. ——— and Mrs. ——— never to forgive me; having done my endeavours by writing to each, without success of either side; which makes me intreat the favour of your company next *Tuesday* evening, where I hope you will hear and see that, which will prevail on you to believe to be true what I have here related, more than all the arguments my mean genius could make use of to explain the excellence of it. As an order will admit two, I should esteem it as an honour if you would bring miss *P*—— if convenient; if not, whom you please; and you will much oblige, most amiable lady,

Your most respectful humble servant,

S. ———

LETTER IV.

From *M.* ——— to her Father.

Magdalen-House, Prescot-Street, Goodman's Fields,

Dec. 27, 1759.

Most affectionate Parent,

I HAVE sinned against heaven and before you, and am no more worthy to be called your child; but with a heart full of grief I have once more attempted to address myself to you, imploring your pardon and forgiveness of all my former follies and transgressions; for although I have been abandoned and disobedient to your commands, I am now in great hopes that you will have the pleasure of saying by me, as the

Pro-

Prodigal's father said by him, *For this my child was dead, and is alive; she was lost, and is found.*

I am now almost ready to think with the Psalmist, that it is good for me that I have been in trouble, that I may learn the statutes of my Creator; for in this blessed Asylum, I have the best opportunity I ever had of improving myself in the principles of religion, which is an advantage of a most weighty importance. We have in this mansion two sermons preached every *Sunday*, and prayers twice a day in the week, besides private prayers read every night by our most worthy matron and governess, whose good example and œconomy have been of infinite service both to me and others; and I make no doubt but that her conduct will prove to be of great help towards the conversion of many of us unhappy women. Here is in this house upwards of 130 unfortunate young women, the greatest part of which, since they have been here, have had the good success of obtaining the pardon and reconciliation of their friends: but, for my part, I am quite forlorn and forsaken by you and all my relations; though indeed, when I look back on my past ill-spent life, I cannot help reflecting greatly on my own misconduct, and I almost despair of ever being admitted any more into your favour. But when I consider that you are my father, it gives me encouragement to hope,
that

that you will exert that affection to me, which is due from a parent to a child, though I own I am unworthy of the least of your favours, by reason that I have offended you in several respects in the worst manner that a child could do; and I am sincerely sorry for the same, and I should be glad if it was in my power to call the time back, which is past: but that is an impossibility; therefore, all that remains now in my power to do, is to bewail my follies, and to be penitent and sorrowful for my sins; which I am, from my very heart; and there is nothing wanting to compleat my happiness, but your pardon and forgiveness, without which I shall be the most unhappy creature in the world; therefore I entreat you, my dear father, to take my case into consideration, as you are sensible how uncertain a thing life is: Think with yourself what a melancholy thing it would be, if it should please God to take either of us out of the world before we are reconciled to each other; for I am very sensible, that was I to hear of your death, it would prove of fatal consequence to me. I should not have refrained so long from writing to you, but that about three months ago Mr. — was here to see me, and told me that he would write to you, and that he would call of me again, as soon as he had received an answer from you: but I have not seen or heard any thing of him since,
which

which has given me an inexpressible concern and uneasiness; therefore I hope you will excuse my long silence, and not stile me ungrateful in not writing to you sooner. Pray be so good as to communicate the contents of this letter to my dear aunt —; and at the same time inform her, that these are the true sentiments of a reformed and contrite heart: and I conclude with my prayers to the Almighty to infill into your heart a sincere pardon and forgiveness for all my former misdoings and offences; which Pardon, when once obtained, will be the means of completing my happiness in this world, and of giving me a satisfactory and quiet mind to prepare myself for the world to come. I should be extremely glad if you would send some person of reputation to see me, and to inspect into my character; and I hope my present and future behaviour will encourage you once more to contract a correspondence with your only child. And I remain, between hopes and despair, with my most submissive duty to you and my aunt,

Your much reformed, truly penitent

And dutiful daughter.

P. S. I hope you will not make any delay in writing to me, as I shall not be easy until I have heard from you.

L E T.

LETTER V.

From C. ——— to a Friend.

Madam,

EMboldened by the kind notice you was pleas'd to take of me, when Mrs. — favoured me last with a visit, I venture to attempt a task I am much unworthy to perform, that of paying my respects to you. When I reflect how great the contrast between the person wrote to, and the unworthy writer, it fills me with horror; I could wish to bury in everlasting oblivion my past unhappy year, and dedicate my future to atone, if possible, for the ills my unhappy conduct has occasioned in my family, in giving so much pain unto my near and dear relatives; which is the resolution of a heart truly sensible (I hope I may say) of my past errors. But words are too faint to express the praise the Gentleman deserves, who was the first author of this retirement, for protection of the unhappy. I have a great favour to beg of you, which is to intercede for me, to calm the angry brow of that friend to whose care my dear child is intrusted, and beg it as the greatest boon they can grant me, to suffer me to be acquainted, by your means, how the dear little innocent does; that would greatly add to my content in this voluntary retirement; I know, dear Madam, one of your good sense is not at a loss to judge of the

D

tender

render ties of nature; therefore, oh Madam, think what I must feel in my recollected hour!—But I must quit this subject, finding myself unequal to the task, and all the unhappy mother is rising in my heart. It is you must speak my sentiments, and breathe for me my sighs, in hopes to soften. I hope, dear Madam, you will favour me with an answer; but I don't dare to dispute your goodness, and beg you will accept me as one who will, with God's grace, study to be all you can wish me to be in my future conduct, and beg leave to subscribe myself,

Your most obedient and

Obliged humble Servant.

L E T T E R VI.

From M—— to the Treasurer, on her dismissal, being received home by her Mother.

Honoured Sir,

HAVING frequently experienced your good nature, I flatter myself you'll pardon this intrusion, when I assure you, it is with the highest sense of gratitude I return you my most sincere thanks for the many favours I have received through your exemplary goodness, and the kind indulgence of all my worthy benefactors, during two years seclusion from the world; which has been the happy means of bringing me to a reconciliation with my ever honoured Mother, and to a just state of mind, and a true sense of my duty

duty to my too much offended God, for which I am at a loss for words to pay back the gratitude I owe you. All I can say is, may the all-gracious God grant you a long continuance of happy years, and when you quit the stage of this mortal life, may your soul enter into a happy blissful eternity: which will always be the constant prayers of, honoured Sir,

Your much obliged, and ever dutiful

Aug. 14, 1760,

Humble servant.

LETTER VII.

From the Brother of one of the Women.

To the worthy Treasurer, Governors, and Matron of the Magdalen House in Goodman's Fields.

The humble and sincere thanks of — are hereby addressed.

THanks are the only return he can make you, and prayers for your present and everlasting felicity; these, so long as he lives, will be offered to, and for you. You have been, I humbly trust, the beneficent instruments of preserving a Sister of mine from eternal ruin. I dwell not upon the deplorable situation she was reduced to with regard to this life, though when she solicited the favour of your protection, nothing surely could be more miserable; pardon a brother's silence on that head, whose soul, once covered with shame, now rejoices, that by your goodness, Gentlemen, and the care, pains, and tenderness of you, Madam,

dam, he can view a sister with such delight, as did the father his distressed returning prodigal ; she is now restored (I pray heaven the conviction may be real, and its influence lasting) to a sense of her past misery, a thankfulness of heart to you and heaven, to the affection of her friends, and may, through divine grace, become an useful member of society, an honour to that institution, by which she has been reclaimed, and (God grant it!) an inhabitant of heaven. I am, with the deepest sense of gratitude, Gentlemen and Madam,

Your most obliged and
most obedient servant.

L E T T E R VIII.

From ——— to her Husband.

THE task I am going to attempt is so difficult, that with trembling heart and pen I begin, well knowing how justly I have deserved your displeasure ; but beg you'll be kind enough to permit me to implore your forgiveness, and to unload a heart, torn with anxiety ever since—I may, with the greatest truth, justly say, the unfortunate moment I became an alien to your affection, my child, and long lamented home : a severe trial, although I with shame and sorrow acknowledge but too just a punishment for my faults. But, if ever gentle pity dwelt in your breast ; if ever affectionate regard for this wretched unfortunate had place in your heart, as I
once

once had reason to believe it had!—oh! that
once, would I could but say *now*!—it would be
like precious balm to this unhappy breast, so
long inured to woe. Let my Uncle bring me the
kind assurance of your forgiveness. Distressed on
every side, both in body and mind, a wretched
out-cast and forlorn wanderer, I sought this hea-
venly hospitable asylum to hide myself and my
sorrows, where I enjoy every blessing I could wish
or hope, but peace of mind; which is for ever
lost, unless restored by you. When amidst all the
kind indulgence I meet with here, when I reflect I
am a childless mother, and a widowed wife, what
tongue or pen can express the agonies I feel! there-
fore let me beg it once more, that you'll send
to me by my uncle, and give me leave to know
how my child does; and that I may be indulged
in hearing of you and him, will greatly add to
my satisfaction. The hopes of being restored to
you again, though it would crown my utmost
wishes, I dare not think of; but leave to you the
decision of my fate, and can only wish that some
affectionate spark may yet re-kindle in your breast
for her, who will ever remain the future part of
my life,

*Magdalen-House,**Oct. 19, 1760.*

Most affectionately and

Faithfully yours.

L E T T E R IX.

From the Mother of one of the young Women, to a Governor.

S I R,

THE favour of your most kind letter I received, which filled me with joy at the confirmation of my once unhappy daughter's being under such good hands, and with gratitude to you for the trouble you have taken in informing me to whom I am obliged for my daughter's preservation from utter ruin; and I shall take care to observe your kind instruction, and to shew my gratitude to the good lady; and be pleased to accept of my heartiest and best thanks for your special care of, and kindness to the distressed daughter of her, who never can sufficiently acknowledge it, but who shall ever pray for the happiness of her benefactors. And am,

Good Sir,

Your most obliged and obedient Servant.

April 8, 1760.

L E T T E R X.

Honoured Sir,

YOUR goodness demands my hearty thanks; and as I have not an opportunity of seeing you, I hope you will pardon my writing to you, to return you my thanks for advising me to this happy retreat. I can't help standing to admire how good God has been to me, to raise me
such

such friends: I must not forget to tell you, the kindness I received from our good Matron, and that she studies to make us all happy.

When I reflect what inward happiness I lost for some years, it is a great trouble to me; but now I hope, Sir, you will pardon my asking you to join thanks with me that am so soon called out of it, and I can truly say, heartily sorry for what is past: and now with submission must conclude,

Your most obedient humble servant.

L E T T E R XI.

From H. ——— to two young Girls, her former Companions.

Dear P. and B.

I Was thinking it would be right to let you know of my welfare in this blessed place, where I hope I shall stay my life time. When I look back, and think of the sad way of life which you know I was in a great while, the reflection grieves me to the heart; for there is nothing but misery attends it at the long run, and so you will find. Dear *P.* and *B.* think of what I say, for now I have nothing to think of but happiness, and to repent of my former sins, which I am now ashamed of, and so you will both, with the grace of God. I may bless

the hour that I came to this house, for now I am reconciled to all my friends, and I hope I shall with God.

Only think what a blessing it is to go to bed with God in your heart, instead of tearing about all night with the devil's instructions in that way of life; for you are always troubled in your minds, unless you are in liquor. It is a great favour to get admitted into our house; but if you have a mind to come, I hope you will both get in. Don't think our house a place of confinement, for our benefactors won't keep any body against their will, nor detain them a minute.

From your sincere friend and well-wisher.

A N
AUTHENTIC NARRATIVE
O F A
M A G D A L E N.

BEFORE the Institution of the MAGDALEN CHARITY, the case of unhappy young Women in a state of Prostitution was frequently deplored. Miserable beyond redemption, they had no place to fly unto, and however well disposed to forsake their abandoned course of life, they found every door of hope closed against them. The voice of humanity prevailed. The MAGDALEN HOUSE was opened ; and in proof of the good will of the Public towards such an institution ; of the readiness of the objects to accept the relief it proposed ; liberal contributions were speedily made ; numbers of unhappy young Women immediately applied for admission.

Benevolent and humane Christians felt a sensible delight in the Charity: they flocked in numbers to behold the good work, and bountifully blessed it with their gifts ; while it was said—truly and humanely said, “ that if half, if a quarter, if a small portion only of those

who fled to this house of repentance, should truly and properly improve the blessing ; the work was great and good ; demanding all succour, deserving all applause.”

After near eight years experience, and amidst all the difficulties under which every infant institution labours, it may be said with truth, that these good hopes and wishes of the benevolent have been accomplished. A large proportion of those unfortunate young creatures, who, under the burden of every misery, have sought this sole retreat from their wretchedness, have, by the blessing of God, and to the great comfort of the friends of this Charity, being restored to all things valuable upon earth ; and what is of most importance, to the probable expectation of eternal happiness in Heaven.

There cannot be a greater satisfaction than to know, and be assured of the felicity of those whom Providence hath made us the blessed instruments of rescuing from extreme distress. But, however desirable, this is a pleasure which the friends of the MAGDALEN CHARITY must in a great measure be denied : for except in some particular cases, it is impossible, it would be cruel, to mark out those, who, restored to life by the interposition of the Charity, maintain a good reputation, and
fill

fill up their sphere with propriety. However conscious and concerned such may be for their past misdeeds, they would wish, doubtless, to steal through the world silent and unknown; born again, as it were, to new life, and redeeming the past, by their present good conduct*. Let, therefore, such remain in that decent privacy which they desire: And, may the blessing of God concur with their good resolutions, and enable them to persevere steadfast and unblameable unto the end!

But, when the last act is finished; when the scene is closed; when all the hopes and fears of life are over, we may be allowed briefly to speak of those, whose deaths have been honourable; cancelling, through redeeming grace, all the errors of their past behaviour.

* The judicious will easily discern that this Charity must always lie under some peculiar difficulties, and consequently will need much candour, on account of those women who return to vice; whether they have been ignominiously or otherwise dismissed from it. These will necessarily be public; and indeed every bad woman will bring, or attempt to bring an opprobrium upon the House; while no counterbalance can be had from the public and becoming conduct of those, who persevere in the paths of virtue, and whose case will be similar to that here related.

Of this number was *A. F.* an hapless young woman, of about sixteen years of age, admitted into the MAGDALEN HOUSE under a load of infamy and horror, in *December 1761*. She was the favourite daughter of her father, a person of a decent and respectable character in life, who, though he had several children, regarded this with eyes of peculiar tenderness and affection. Pleasing and delicate in her person, she had always hitherto shewn an equally amiable mind, and returned her father's regard with becoming attention. But alas! an insidious seducer soon found the way to her heart; and under the delusive pretensions of courtship and marriage, in an unguarded hour, ruined and withdrew her from her father's house. He, in all the frantic rage of distress, sought the child of his tenderest affection. He found, forgave, and brought her home. But, whether through an infatuation for her seducer, (which, however strange, is found but too often the case) whether through the admonitions of her afflicted parent too repeatedly urged, or through restraint, not known before; once more, in an evil hour, she left her father's house, and soon, abandoned by her seducer

seducer, plunged into total licentiousness and debauchery.

Her father, who felt such anguish as none but the parental heart can in any degree conceive, now gave up his child as irretrievably lost. Happening, however, some time after, to pass along the street, he saw a young creature, highly dressed, throw herself into a chair, which waited at the door of one of those many infamous houses in this city, to convey her to her lodgings, after the debaucheries of the place. Let the parent guess what He must have felt, when he perceived this gay victim of licentiousness to be — his child, his favourite child—his daughter! He stood struck with horror and amazement, whilst she—pierced no doubt to the heart, yet unwilling to humble herself, and confess her guilt turned from him, and by her immediate order was carried off, leaving the parent who had passed so many sollicitous hours for her, almost petrified with grief, and unable to move!

There is great reason to believe that this occasional but affecting interview touched her to the quick, and was the foundation of that resolve which she soon after put into practice. For, the fury of unbridled passion beginning to abate, and the distresses of her detested course

of

of life daily increasing; the early impressions of parental tenderness naturally coincided with these to awaken reflection, and to shew her herself.

Alarmed at the view, she wished, she determined to return, and try what repentance could do. For which purpose she applied to the MAGDALEN HOUSE, and found a ready admission. For how could admission be refused to one so young, labouring under such a burden of misery, and with such probable expectations of sincere amendment?

Those expectations were not disappointed: she continued three years in the House; during the whole of which her behaviour was decent, consistent, and commendable. But, though reconciled to God, though conscious of the sincerity of her heart, she could find no solid satisfaction, till reconciled to the father whom she had so much injured, and to whose soul she had given such unspeakable anguish. The father, however, was now deaf to all her solicitations. In vain she wrote, in vain she pleaded: every effort proved ineffectual to procure that pardon, without which her heart can never know peace.

A person who deeply interests himself in favour of the Objects of the Charity, wrote to her

her father. The following was the answer he received.

“S I R,

“I Had the honour of yours, and with it a
“renewal of my sorrow of heart ; which
“proceeded, not from your relation of an
“amendment of life in a long lost and abandoned child, but from the remembrance of
“her unhappy fall. Did you but know, Sir,
“with what care and industry an affectionate
“father and mother (possessed of but little,
“perhaps worthy of more,) have discharged
“their duty, there is nothing but your great
“goodness of heart could induce you to be so
“generous an advocate for one, that has forfeited so much. But what can I say on this
“afflicting subject, with any degree of propriety, to keep clear of offending the fathers
“of an unhappy many ; whilst my indignation for the conduct of one, causes such perturbation of body and mind, as renders me
“defenceless both in words and actions.

“Un-neglected by precept and example,
“unprovoked by want or ill usage, she sacrificed all that was binding, to a lawless
“unruly passion, and plunged herself into
“that long scene of misery, which must have
“been.

“ been longer still, were she not rescued by the
“ humane hands of this noble Charity. Happy
“ is it for her, that you, Sir, have conde-
“ scended to say, she has approved herself
“ worthy of it ; and happier still will she be,
“ if she continues to deserve, from those boun-
“ tiful hands which protect, and have led her
“ back to those paths of virtue from whence
“ she strayed.

“ Pardon me, Sir, that I detain you so
“ long on a melancholy subject, persuaded as
“ I am, that your tenderness of heart has suf-
“ fered by many such doleful tales ; and I hope
“ you will forgive me when I say, that I am
“ not sufficiently prepared for the sorrowful
“ interview you desire, with my once most
“ tenderly beloved daughter. But, as your
“ kind and fatherly letter has conveyed some
“ consolation to a long disturbed and afflicted
“ heart, by telling me that her repentance
“ has begot compassion in you, and the rest
“ of the worthy Governors of that blessed
“ Charity ; I will not appear so obdurate and
“ unrelenting to say, that I will never see her ;
“ but, in time, on her persevering in good
“ works, and finishing her reformation, agree-
“ able to the time instituted by that excellent
“ Charity ; I may not only see her, but also
“ have

“ have pity, and restore her to that care and
“ protection, which never departed from me,
“ until she departed from them.

“ Thus far, and no further, am I capable,
“ overflowed with sorrow, to determine at pre-
“ sent; and, as virtue is its own reward, I
“ know you expect no more than the thanks
“ and prayers of a grateful heart, which shall,
“ publicly and privately, be paid by me, for the
“ prosperity and advancement of that best and
“ most humane of Charities; for the prefer-
“ vation of all its Members; and particularly
“ for you, Sir, to whom I have the honour to
“ be, &c.”

Those who are acquainted with the human heart, will not be surprized to hear that the heart which dictated this letter was afterwards reconciled to a daughter, once so much beloved, and returning, like the Prodigal, with true contrition, both to her earthly and her heavenly parent. This happy event soon after taking place, the daughter wrote with joy to the same Gentleman to whom the father's letter was directed; and we subjoin a part of her letter, as it demonstrates the goodness of her mind.

“ SIR,

“ S I R,

“ T H E inclosed will shew that the happy
“ reconciliation with my dear father
“ is, to my unspeakable joy, at last effected :
“ and as you, Sir, have been the kind instru-
“ ment of bringing it about, I should be guilty
“ of the greatest ingratitude, were I to omit the
“ first opportunity of returning you the thanks
“ that such an important service merits : and
“ believe me, Sir, that in whatever station it
“ shall please the Almighty hereafter to place
“ me, I shall retain the deepest sense of the
“ many mercies I have had vouchsafed me,
“ while life remains, &c.”

She did not forfeit these promises. Her heart was sincere, and her reformation real. Received home with joy, she proved by her whole behaviour the truth of her repentance, and conducted herself in every manner suitable to her circumstances, and agreeable to her parent.

Sollicitous for her welfare, he soon after gained her an establishment in a family of worth and distinction, where getting an unfortunate scratch upon the leg, and through attention to her duty neglecting it, bad consequences ensued ; a mortification speedily came on, and an amputation of her leg was found unavoidable.

She

She bore the dreadful tidings with great composure and resignation, sent to the Chapel of the *Magdalen Hospital*, earnestly requesting the prayers of all her sister penitents for her, and underwent the cruel operation with a patience and resolution which surprized those who performed it.

It is easy to conceive, from a habit of body so wretched as that which rendered the amputation necessary, what must have been the consequences of such an expedient: a total mortification came on; and in a few days after she expired: expired with blessings on the Charity, as the great means of her salvation; expired with all that serenity of soul, with all that humility, yet confidence of hope, which nothing but true christian principles can inspire; but which those principles will always inspire into the breast of the real Penitent.

Upon this Narrative, which is in every particular conformable to truth, I would only beg leave to make one or two observations. The *first*, and most natural one is, the great utility of the MAGDALEN INSTITUTION, without which, this young creature, thus preserved, and now, we trust, amongst the blessed, in all human probability would have been lost; lost in early youth, before she had seen
her

her twentieth year; lost in the extremity of suffering here, and lost to all the rewards and comforts of futurity: and not only herself thus deplorably undone, but her wretched father would have been left to mourn with bitterest sorrow the temporal and the everlasting misery of his beloved child. Who can be insensible to the value, the importance of an institution, which thus prevents the direst woe; which not only in the present case, but in a variety of others, we have all possible reason to believe, hath saved, and will continue to save, many souls from eternal loss!

Let a *second* observation from this mournful Narrative, be carried home to the hearts of those daughters, who are blessed with worthy and affectionate parents. Let them learn from hence what horrid consequences——consequences, in a great degree, irremediable in this life, however their ill effects may be totally cancelled in the next,——attend a deviation from filial duty. Let them settle it in their hearts, that no love can be equal to the parental; and that whenever the syren-voice of seduction woos them to forsake a tender father's roof, however sweet the sound, however alluring the promises, Destruction awaits the fatal step, and Ruin stands ready to close her gloomy doors upon them!

A SER-

A
S E R M O N,

Preached before the
PRESIDENT, VICE - PRESIDENTS,
TREASURER and GOVERNORS
OF THE
MAGDALEN-HOUSE,

By *WILLIAM DODD, M. A.*

Published at the Request of the President, &c.

HE THAT IS WITHOUT SIN AMONG
YOU, LET HIM FIRST CAST A STONE AT
HER.

JOHN viii. 7.

THE EIGHTH EDITION.

THE HOUSE OF REPRESENTATIVES
OF THE STATE OF NEW YORK
IN SENATE
JANUARY 1871

REPORT
OF THE

PRESIDENT, VICE-PRESIDENT,
TREASURER AND GOVERNOR

OF THE

MACDONALD-HOUSE

BY WILLIAM DODD, M.A.

Published at the Press of the President, &c.
in that is without any name
you, all that cast a stone at
HER
THE HOUSE OF REPRESENTATIVES
OF THE STATE OF NEW YORK
IN SENATE
JANUARY 1871

To the Right Honourable

The Earl of HERTFORD, PRESIDENT.

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Sir Alexander Grant, Bart.

Sir Samuel Fludyer, Bart. and
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The Annual COMMITTEE,

And all the other Worthy Governors and Sub-

scribers to this Excellent and Useful

Institution;

T H I S

D I S C O U R S E,

Preached at their Request,

And published by their Order,

Is, with all due Respect and Esteem,

Dedicated and Inscribed,

B Y

Plaistow,
April 28, 1759.

The AUTHOR.

Robert D. B. / 1900

1. *...*
 2. *...*
 3. *...*
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 9. *...*
 10. *...*

and all the other Worldly Creatures and Sub-
jects is his Executive and Judicial

DISCONTINUED

1. The following information is being furnished to you for your information only. It is not to be used for any other purpose.

The Answer

1051-825

P R E F A C E.

IN an age, when vice is, in some respects, become fashionable, and that of Lewdness especially treated with smiles, not degraded with due indignation ; it cannot seem strange, that an attempt like the present should meet with some ridicule, and be liable to some objections, as well from the gay, as the grave ; from the thinking as the thoughtless. And as there is a variety of motives which may induce men to give to charitable institutions, so are there motives no less various, which may withhold them from giving ; and of consequence, lead them to decry a design, solely because they mean not to support it.

But as we hold not, with a noble Lord *, *ridicule* to be any *test* of the truth ; and conceive that light mirth is as indecent as weak, where the life and salvation of fellow-creatures are concerned ; we shall not be discouraged from any good purpose by its random shafts, or diverted from any benevolent design, by its loud and unmeaning madness.

The success and encouragement, which the present institution hath met with, in the

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* Lord Shaftsbury.

short time since its commencement, from the Great and the Good, abundantly speak its utility ; and we are pleased to observe, that very few, if any charitable proposals, have made a more rapid progress in the same compass of time *.

As the purpose of the worthy Patrons and Managers of this Charity is only to do good, and to render an important service to *Religion* and their *Country*; they will never be inattentive to any observations of the wise and well-meaning ; never be backward to consider any objections, which speculation may propose ; or to admit any useful hints, which seriousness and sobriety may urge, for the advancement of the good work, and the furtherance of its utility.

We remember, that when the *Plan* for this institution was laid before the world, some,—either ignorant, as it should seem, of human nature, or averse to the benevolent design,—urged that “ it was chimerical and absurd ; that no objects would ever present themselves ; or, if they did, that the reformation of such was impossible.”

The doors of the *house* were no sooner opened, than this objection was powerfully

* For this we refer to the general printed account of the charity.

removed indeed, by the *number* of pitiable sufferers who flew joyfully to the first harbour where they could be admitted ; and where, in full proof that the reformation of such is nothing *ideal*, their behaviour, in the general, hath been excellent and exemplary ; and all the signs and fruits of reformation, which could be fancied or formed, have and continue to shew themselves.

Surely they who have talked of this design, as of “ a scheme to wash *Ethiopians* white,” must have been very inattentive observers of human nature ; must have considered but very superficially the end and design of the religion of *Christ*.

For all the world knows the misery and distress of these objects : every man who reflects on the true condition of humanity, must know, that the life of a common prostitute, is as contrary to the nature and condition of the female sex, as darkness to light : and however some may be compelled to the slavery of it, yet we can never imagine every line of right and virtue obliterated in the minds of all of them. And indeed, as the *voluntary* entrance of those who are now in the *house* is a sufficient

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proof

proof of their weariness, and detestation of this way of life, and a strong recommendation in their favour ; so from many letters *, and many affecting incidents which have already happened in the house, it appears, beyond all contradiction, that the nobleness of virtue, and the delicacy of sentiment, have been rather covered over with defilement, than wholly blotted out ; which, upon the first removal of the filth, have shewn themselves in particulars, which would do honour to the most amiable characters.

When the success of the institution rendered these objections no longer possible ; then,—as nothing is so inconsistent as the spirit of opposition and malevolence,—it was said on the one hand, 1. “ That the design of the promoters of this charity was wholly to prevent the Vice of Fornication ; ”—And on the other, 2. “ That their purpose was favourable to the vice ; and if not meant to encourage and recommend lasciviousness, yet evidently productive of these consequences.”

* Concerning these a more satisfactory account may be had from Mr. *Dingley*, who is in possession of the manuscript letters referred to.

For

For the *first*; surely the objectors must have had a low opinion of the proposers of this institution, and supposed them men of very mean understandings, to fancy they could think of stemming the torrent of such an overflowing vice, by providing a receptacle for a small number of the thousand victims, which are annually offered up in this metropolis to lust and destruction! In truth, they are not so sanguine as to conceive, or so ignorant of human nature as to imagine, that a retreat for the few who may be willing to retrieve and repent, will diminish the dominion of this all-ruling passion. The corruption of human nature must first be totally eradicated; and the favourers of this vice need be under no apprehensions, nor join the infamous *bawds* and *panders* in the cry, as if their craft was in danger *. But if they will not

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unite

* While such execrable methods are pursued, to entrap innocent and unwary girls, as are publicly avowed; and while infamous *bawds* are suffered so to *ruin* and *enslave*, no prevention can ever be thought of. These arts are in general well known, except to such as it most concerns not to be ignorant of them. But one

unite in the good design, nor, in just retribution, assist in providing an asylum for such as may be called upon, by their bodies or minds, to forsake the paths of death; let them be entreated to curb their own evil propensities; let them be intreated not to add to the number of these miserable objects, already too great: let them be intreated to consider the innumerable fatal consequences to public, private, and domestic happiness, which arise from unbridled lust, and a promiscuous commerce; and, at least, for their own sakes, learn the practice of that virtue, which never
leaves

one of this infernal crew, with an impudence which is scarce to be paralleled, hath lately hired the venal quill of some hackney writer to proclaim publicly to mankind his scandalous and horrid proceedings; and hath laid open some of those artifices, which may perhaps tend to another purpose than the spirit of that pamphlet proves it written with. It will not be long doubted, that I refer to "*The remonstrances of the Pimp-general*:" — Honourable Title! — And, possibly, it is the same infamous, and malevolent pen, which lately, in language the most virulent and shocking, hath poured forth its detestable venom against
this,

leaves her votaries to disease and distraction, to anguish of conscience, and future condemnation.

For the *second* objection; the characters of the worthy Gentlemen who are concerned in this design, are too public, and too well known for the amiable practice especially of all domestic virtues, to dread any prejudice from the loudest voice of such slander. But, acquitting them of the *purpose*; Let any man only consider the *progress* which this vice hath made in our nation; its general and fatal prevalence; the many thousand women yearly perishing, in all the extremities of disease and

this, and all other *Public Charities*! Poor man! what a horrid mind must he possess, and what a punishment must he share hereafter, unless he repent! For, not to speak of the universal detestation in which such a being must be held; can we conceive any crime more complicated than *his*, who endeavours to prevent the workings of benevolence, the noblest and first of virtues; and who takes as much savage delight in doing evil, in calumniating and abusing, as the virtuous take in doing good to, and blessing their fellow-creatures? Wretched writer! what a black and pitiable mind is thine!

distress, by means of it: let them only consider how many capital streets, for many years past, have been thronged, and every corner of our *metropolis* infested by the miserable wretches, to the shame of good order, decency, and religion: and then let them never fancy, that such a design can encourage; then let them be glad, that here — but here only — an opportunity presents itself, to save some of these poor sufferers from almost instant perdition.

In truth, this objection might as well be urged against every other charitable institution; nay indeed, I have heard it urged against some, which seem least liable to its force. And you might, with as much reason suppose, that a mason would be careless how he mounted the ladder, and indifferent whether he fell down or not, and broke a leg, because there is an *hospital* ready to receive him; as that a woman should *commence* * prostitute, because there is

* The reader will observe that I say *commence*: That some of the miserable wretches who are obliged to that hardest of all service, the walking nightly in the streets, may sometimes, in their
dissem-

is a house of *penitence* and *industry* to receive her in woe and distress.

Different, far different, are the motives which are urged, and the prospects which are presented, when the seducer spreads his toils against artless unsuspecting innocence. Golden dreams, and gay delights, lull her fancy and her conscience ; and she thinks of nothing else, — till she awakens from her sleep, and finds herself undone !

But, supposing the present design well planned, the purpose good, and the effects more admirable than could have been expected, even by the most sanguine favourer of this charity : Some will yet object again (and we would wish every objection removed) “ that they are doubtful what may become of these women, and whether they may not return to the same course of life, when removed from the house.”

dissembled jollity, boast of the *Magdalen-house*, no man can wonder ; and the less so, as they are so frequently reminded of it by passengers of every sort. But the discerning and judicious will perceive, that this can be no objection to the *house* itself.

We must be allowed here to rejoin, that insisting too much on this point, in the present infant state of this design, is rather unkind; and especially, if it be so insisted on, as to be made an objection against it. Let those, who raise it, rather employ their time and their thoughts,—as they would wish to unite in the good of their fellow-creatures,—how best to remove it, and propose whatever may seem reasonable to themselves on this head; and I believe I may take upon me to say, that all such proposals will be received with due deference and esteem.

But surely, they must not have reflected seriously on the influence of religious principles, who lay too much stress on this objection. All parents and friends suppose the advantages of education great, and the bias of religious principles such, that it is sufficient to preserve the mind from deviating into the paths of error and folly. If not, why are we so solicitous for giving our children good education, and an early tincture of virtue? And why should we not presume the same in regard to these women, many of whom have entered the house utterly ignorant of and uninstructed in

in the religion of their country; strangers, too much to their God and their Saviour, the glad tidings of whose mercy is like refreshing balm to their souls? Now, as the Christian Religion, in such circumstances, is a perfectly new thing, great and admirable are the effects which may reasonably be expected from it: and as the most diligent care is taken to instruct them in the sound principles of the faith, no friend to that faith can doubt the good effects of such instruction.

Besides, after the time of their probation, which will be more or less, as proper behaviour may dictate, and opportunity offer; it is not to be doubted, but that many friends will be reconciled to and receive them; (some have already been reconciled:) — that upon the exactest knowledge of their characters, — which may be had here without the least deception, many worthy persons will employ them as servants, which will be but an act of ordinary justice: Some may become useful and faithful wives; and as being habituated to industry, and taught many useful branches of employment in the house, they will moreover be enabled to

procure their own bread; and that more especially, as it will be the care of the Directors of this Charity, so to fix those in future life who shall gain their esteem by proper conduct, and so to occupy the little Sums they may gain * during their stay in the house, as to enable them the better to procure an honourable subsistence. For it is well known, that many of these unhappy women, who have once lost their character, have no possible opportunity to get their own bread, however able and desirous they may be, thro' the natural reluctance there is in the generality of people to employ them; nay, indeed, we might say, through the almost unavoidable impossibility of employing them. So that when they leave the house, stored with good principles, and with an habit of industry, and are put into a way to procure a livelihood, - there can be no doubt but they will do so. And should some miscarry out of the number, yet if *some*, if *half* only, are

* Every woman is entitled to a part of what she gains by her labour in the house. See the Rules of *Employment*, Numb. 1. &c.

restored

restored and saved; certainly it will well repay all the trouble: And I cannot but remark, in justice to the women now in the house, that they are truly sensible of the necessity of industry. The account of what they have already gained, which hath been published *, is a sufficient proof that they have not been, that they are not idle. And this account may serve also to corroborate another remark, which was made when the Plan was first laid before the world; that greater good may be done, at a less expence, in this undertaking, than in almost any other charitable scheme; since it is to be supposed, that when the whole is duly regulated, the women will nearly maintain themselves.

This may serve as an answer to the objection under view: but I must add besides, that a due attention will be had to

* It appears from this account, that from the commencement of the charity, *August* 10, 1758; to *April* 12, 1759, the work done by the Women, as spinning, making caps, shirts, winding silk, embroidering of gloves, &c. — amounted to 168*l.* 19*s.* 11*d.*

the

the demands of our colonies abroad ; where such as are willing, upon the best advantages and propofals, will be transferred, at the difcretion and direction of the Governors. *

The great decrease of our people is a fubject of common obfervation, and doubtlefs one fource of it is that abominable luft, and prevalent promifcuous commerce of the fexes, which, to the prejudice of honourable matrimony, fo notoriously abounds. As very many of the objects in the *Magdalen Houfe* are extremely young, the preferving them from that immediate deftruction into which they muft otherwife have fallen, it is hoped, is an object not unworthy men who love their country, and wifh to promote its happinefs. And as many of them have been deluded, in the moft *scandalous* manner, fome, I may fay, without a figure, almoft in their *hanging fleeves*, and have been kept purpofely in black and total ignorance of the crime, to which they were unwittingly introduced ; furely, it is but a debt we owe to fuch,

* This is now more immediately under confideration

to

to give them the means of instruction, and one chance at least for eternal life, which they could otherwise never have found.

If, as some have fondly advanced, an attempt of this kind be *methodistical*; let those persons be told, it would well become us all to be *such* Methodists. Indeed this little wild bolt of weakness scarce deserves to be mentioned; except to remark the absurdity of some sort of people, who think it sufficient to decry a good man, or a good work, if they brand them with the name of *Methodist*. This surely is most injudicious; since it is giving the highest honour to the people whom they mean to condemn, by supposing that real virtue, and substantial piety, is only to be met with amongst them. However, be it known, that nothing of *Methodism* or *Enthusiasm* hath, or ever will have place, we trust, in this Design. The Gentlemen concerned in it have knowledge too real, and piety too solid, to countenance or encourage any thing weak, wild, and blasphemous: and though they are not ashamed to think the doctrines of the Christian Religion essentially necessary to be taught in all their plainness to the *Penitents*; with whom deepness of learning, or vast

vast reach of thought, is by no means necessary; yet they will always take care so to provide, that imputations of this sort may be only the blasts of calumny, or the inane effusions of ignorance and inattention.

Noble minds are always the most free from envy: this is a baneful plant, which grows most luxuriantly in the worst soils. But it is well that the present undertaking can never be affected by the malevolence of the lower sort; who may regret such a provision for their miserable, and by *them* judged, utterly unworthy fellow-creatures, but will never be able to prevent it. Sometimes too, there is a stern severity even in virtue, which knows not to forgive failings, whereto itself is a stranger: and full often we find, that men can be extremely rigid to faults of which they themselves are guiltless; while they harbour sins equally odious and destructive in their bosoms, and can very readily pardon and pass over them;—quick-sighted to the mote in their brother's, very dim to the beam in their own eye. To the latter of these we would wish to recommend our Saviour's conduct in the case of the woman.

man caught in adultery, and advise such *as are without sin themselves to cast the first stone.* To the former, with all the winning mildness of the father to the *eldest son* in the parable, we would reply, *It is meet that we should make merry and be glad: for this thy brother, thy fellow creature, and fellow Christian, was dead, and is alive again; was lost, and is found!*

Thus much seemed requisite to urge, over and above what follows in the *Sermon*, and which it was not so convenient to add there. And I have only to request my reader's favourable regard, which I shall not doubt to obtain, when the novelty and niceness of my subject is considered. I must not, however, withhold my acknowledgments from the noble and worthy Supporters of this Charity, for the kind opinion they were pleased to express of this my endeavour to forward their useful design: And could I presume, that the discourse might meet with a reception near as favourable from the *Press*, as from the *Pulpit*, I should be happy. "But the ear is a favourable

favourable judge: a reader, we know, is severe and inexorable *."

Satisfied however in the sincerity of my intention; assured, that to give the least offence is at the utmost distance from my design; and desirous to be as instrumental as my station will admit, in the great work of benevolence and love; I commit it to the world, and to the patronage especially of the *Friends and Governors* of this Charity, at whose request it was preached: (an office, which, they can bear me witness, I strove much and long to commend to one of superior station and ability), and at whose command and desire I now *publish* it: heartily praying, that the Divine Grace may accompany it, and this good work, and crown all the generous instruments of it with length of days, riches, and honour here below, and with immortality and glory in the world to come!

* A remark from *Lawson's useful lectures concerning Oratory*, page 100.

St. MATT. ix. 12, 13.

AND WHEN JESUS HEARD THAT, HE SAID, THEY THAT ARE WHOLE NEED NOT A PHYSYCIAN; BUT THEY THAT ARE SICK. — BUT GO YE AND LEARN WHAT THAT MEANETH, I WILL HAVE MERCY, AND NOT SACRIFICE: FOR I AM NOT COME TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE.

NOTHING can be conceived more amiable than the character, nothing more benevolent than the design, of the great Redeemer of the world. The religion he hath instituted is the most agreeable and correspondent to the necessities of mankind: the example he hath set, the most conducive to that perfecting our nature, which is the end of our Being, and the foundation of our felicity.

That

That Virtue is preferable to Vice; that, if there be a God, he must delight in virtue; that what he delights in, may reasonably expect to be happy; was the general persuasion of the best and wisest Heathens. But these opinions left them only in sad disquietude and uneasy suspense; since the prevalent corruption of human Nature permitted very little satisfaction to arise from the contemplation of Virtues defiled with innumerable blemishes, for which they were utterly ignorant whether pardon might be obtained at all; or if obtained, in what manner the Deity could be atoned, and made placable. This held them, as it were, all their life time subject to bondage; and made death, as one of the ablest of them calls it, “of all dreadful things the most horribly dreadful.”

These clouds are removed, and this darkness dispelled, by that life and immortality which is brought to light by the Gospel. And, to the unspeakable comfort of our souls, we perceive the Son of God himself moved by the most affecting benevolence to espouse our cause, to purchase our salvation, to proclaim our pardon; and making

ing a Revelation of the sovereign Will, completely adapted to our wants, perfectly dispersing our doubts and our fears, and inspiring us at once with the most pleasing confidence, and the warmest love.

The words of the text serve well to shew us the admirable *Disposition* of our Saviour, and the important *End* of his appearance amongst us: And as that *Disposition* was the most amiably benevolent and compassionate, and that *End* the salvation of repenting sinners; there surely can be nothing more proper to engage our attention at present, when we are assembled to promote and encourage an undertaking, of which *BENEVOLENCE* and *COMPASSION* are the noble *Foundations*: of which the *SALVATION* of *LOST* and *RUINED SOULS* is the glorious *End*.

I shall take occasion, therefore, from the words of the text,

I. Briefly to set forth the *End* and *Excellence* of the Christian Religion; And,

II. To shew the exact and pleasing conformity of our present *institution* to it: the *Utility* whereof, and the many motives which should urge us to a generous assistance

stance of it, will conclude the present address. Wherein I shall need all that candor and favourable attention, which a subject so new and so delicate may justly claim. And permit me to hope, that as I tread first, by your appointment, in this trackless path, you will make the more indulgent allowances.

If then, let us take a general view of the *end* and *excellence* of the Christian Religion.

And certainly that *end* is the most noble that can be fancied, the most commendable that can be conceived. It is nothing less than the recovery of mankind from ruin and wretchedness: than the restoration of a fallen world to favour and felicity, with the author of their existence, and the fountain of all good.

The Scriptures set this end before us in terms the most expressive, and the most pleasing. We are told in them, that *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* We are told that this divine and only begotten Son, *came into the world to save sinners.*

sinners. Nay, and he himself, throughout the course of his ministry, uttered only pathetic invitations to the *weary* and *heavy-laden* to come to him, and find mercy and *life*;—to take his *easy yoke*, and receive *rest* and tranquility. And in the words of the text, you perceive what kind encouragement fell from his blessed lips, fully expressing his benevolent design, and engaging the humble penitent to access and confidence. *They that are whole*, (said he to the malevolent Pharisees, who objected to him, because they saw him eat with Publicans and Sinners,) *they that are whole need not a physician; but they that are sick.* “Murmur not therefore, ye Scribes and Pharisees, that I eat and converse with Publicans and Sinners: My business is with such: and the end of my coming into the world was the salvation of these. I converse not with them to lull them in fatal security amidst their vices, or to contract any taint from the contagion of their impurities; but, as the *physician* visits the chamber of the sick, and is occupied amidst the couches of the languishing and distressed; so do I, as the
great

72 *Sermon before the President, &c.*

great physician of the soul, seek out the sick and diseas'd in mind; and offer health and salvation to the children of men, suffering under a malady the most mortal and inveterate, the malady of *sin*. — And what physician, in cases of distress and danger, stands upon the niceties of forms, or the exactness of punctilio? Why then do ye marvel and murmur that I, in the like extremities, act in the like manner? *Go ye, and learn what that meaneth*, which God delivered by his prophet of old, * *I will have mercy, and not sacrifice*; I will have mercy, RATHER THAN sacrifice: Where the one or the other must be omitted, let MERCY, by all means, let the work of compassion, beneficence and love be preferred to SACRIFICE,—to instituted forms, and merely external ordinances; which, though necessary in themselves, and highly useful, as ordained of God, and as means to an important end, must yet never destroy that end, but give place and preference to it: for of all things *mercy*, acts of humanity and benevolence, are most pleasing to the God of love; and of all acts, as being the most humane and bene-

* *Hosea vi. 6.*

ficent,

ficent, the salvation of lost sinners from destruction and death. And this is the great work for which I came into the world; this is the great end I have in view to accomplish. *I am not come to call the righteous, but sinners to repentance* *."

There is one remark, which from a review of this apology of our Saviour to the Pharisees, naturally ariseth in the human mind; and the more naturally, as daily experience gives us unpleasing proofs of it; which is, the much greater readiness and willingness (if I may so say) in the sovereign Lord of the world to pardon offences, and to blot out the remembrance of them from his book, than is but too commonly found amongst fellow-creatures. Great offences, and deep blots in life are frequently treasured up in the tables of human memory; and however repentance and a thorough change of conduct may witness a renewed life, and a pardoned state, we find men but too apt to recollect the old grievance, and too backward to forget and to cancel

* See Dr. *Whitby*, and the other commentators for a full explication of this passage.

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what God hath forgotten, and long since freely forgiven.

The sense of our own frailty, the knowledge of the Almighty's ready pardon, and the consideration of the great end which brought the Saviour into the world, should teach us another conduct, and inspire us with mutual forbearance, and that feeling compassion, which above all things dignifies and distinguishes *human nature*.

And surely a brighter example we cannot have before our eyes, than in that *incarnate God*, who hath set us the pattern, and whom it is our duty, as it will be our happiness, to imitate.

Moved with tender pity towards the children of men, he disrobed himself of his glory, and assumed human nature in its lowest form: *Glory to God in the highest, peace on earth, and good will towards men*, was the gladsome song which the heavenly chorus echoed at his birth: *Good will towards men* influenced his whole life, and shone beautifully displayed in his every action. When the children of affliction surrounded him, and he beheld the tears of distress, his generous heart was moved at the call

of compassion: He saw; he pitied; he relieved. None ever requested his aid, and found a repulse: none ever implored his mercy, and were rejected in their suit. He refused no company, he declined no fatigue, he shrunk from no danger, whenever he might administer relief to the souls or the bodies of men. Unwearied in love, he went about diffusing peace and blessing: and as he came into the world to save sinners, so he left no means untried, no motives un urged, to call them to repentance and pardon: And, at the end, after having done all to gain and restore a lost world, he crowned his mighty benevolence, by an act superior to all praise. — He died for sinners!

Of the *excellence* of a religion like this, whose *end* is so eminently noble, whose *author* is so great and so good, the only begotten and eternal Son of God, the perfect pattern of every laudable and heavenly affection; — of the *excellence* of such a religion why need we speak? We must all feel it: and to be happy, we must experience it. But who can help remarking, from the slightest view of it, the great importance of human souls,

and the high value, which the God who made us, is pleased to set upon his rational creatures? Rather than they shall perish, his own Son shall become one of them, suffer for, ransom, and redeem them. A thousand and a thousand pathetic calls and invitations shall be given them: nay, and the ever blessed Spirit itself shall be commissioned to awaken and inhabit, to comfort and to guide them. Even the holy angels are introduced as interested in their welfare; and heaven itself, with its supreme inhabitant, represented as partaking in the joy of souls restored: *There is joy in heaven, and before the angels of God, over one sinner that repenteth*; one sheep that is found, one son that is restored to life. And can we conceive a higher notion of the value which the Father puts on the least of his reasonable creatures? His highest angels have charge of them; his only begotten Son lives and dies to save them: and himself condescends to share in the joy with which the heavenly beings are filled on their recovery! Need I then say, how amiable and honourable, nay, how necessary it is, that we should labour

labour to increase this celestial joy, by an attention to our own, by a benevolent concern for the *salvation* of others ?

I would just make one remark more on the *excellence* of the Christian Religion ; which is, that though it affords abundant consolation to the *returning* sinner ; yet it gives not the least countenance conceivable to sin itself. Our Saviour came, he tells us, as a physician to *heal* the sick ; as a shepherd to *seek* and to *save* that which was lost ; as an almighty Redeemer to call sinners to *repentance*. *Repentance* can alone admit to, or render us capable of his favour : while we continue in the practice of Vice, we have no room to hope for, we have no ground to expect, his pardon and grace : Of which would we partake, undissembled contrition must lead us to his throne, and a perfect reformation, in a renewed life, witness the sincerity of our minds, and the reality of our profession. And they, be assured, who lead you to hope for *pardon* without *penitence*, and to depend on an enthusiastic *faith* without *fruits*, or a *righteousness* without *works* (a doctrine we have heard but too

lately enforced *) lead you to depend on that which hath no existence, and to deceive yourselves with a delusion, which is of all others most dangerous.

So

* In a weak and obnoxious Sermon preached by the Rev. Mr. Elliot, then Chaplain of St. George's Hospital, intitled *Encouragement for Sinners; or, Righteousness attainable without Works*. When St. Paul in his epistle to the Romans, chap. iv. ver. 9. speaks of *Righteousness without Works*, it is evident to any man, who understands the language in which he writes, or who attends to the context, that he means only *justification* or *pardon* of *past* sins, upon *Faith* and *Repentance*. For in the 7th verse he says, (quoting the *Psalmist*) *Blessed are they whose iniquities are forgiven, and whose sins are covered.* Δικαιοσύνη should properly have been rendered *justification*, in agreement with ἀδικαιώθη, &c. which our translators have rendered *justified, justifieth, &c.* in ver. 2, 5, &c. And it is much to be wished, that this accuracy had been preserved throughout our Translation; that the same word in the *original* always had been rendered by the *same* word in the *English*. By this means many objections and controversies agitated with no small fury, had been prevented. *Righteousness without Works*, is a contradiction in terms,

in

So that you may observe with great pleasure, that the Religion of Christ proposeth, with the most winning benevolence, consolation to sinners the most afflicted, and to souls the most depressed; while it encourageth not the least appearance of iniquity, but recommends the most solid and rational piety, in a system of laws the most pure and the most perfect that the earth ever saw; upon motives, the most affecting and persuasive, and under sanctions the most holy, awful, and formidable.

This may suffice to shew the *end*, and the *excellence* of the Christian institution: which might indeed be considered in various

in our language; for *Righteousness* is only a complex word for all moral virtues, or good works. To say that it means the *Righteousness* of Christ in this place betrays great inattention; since the apostle is evidently speaking only of *justification* or *pardon* of past offences, through *faith*; and *faith*, says he, *was reckoned to Abraham for righteousness*, ver. 9. ηλογισθη τω Αβρααμ η πιστις εις Δικαιοσυνην: that is, He was looked upon by God as a *justified person*, as in a state of pardon, on account of that *Faith*, which the Apostle describes in the following verses. See also ver. 5. and 22.

other inimitable parts, did not the time, and the design we are met to encourage, render it the less seasonable. I cannot however fail to observe, that so striking is the beauty of the Religion we profess, that it hath extorted, as it were, unwilling praises from the pen of a late noble writer *, who applied all his wit and his parts to oppose and degrade it. For *HE* acknowledgeth that it is *a most amiable and useful institution; whose natural tendency is directed to promote the peace and happiness of mankind; that it contains all the duties of natural Religion, and teacheth them in the most plain and simple manner; that it is one continued lesson of the strictest Morality, of Justice, of Benevolence, and of universal Charity: That, as its moral precepts are excellent; so its positive institutions are not only innocent, but profitable, and extremely proper to keep up the spirit of Religion; that it is a most simple and intelligible rule of belief, worship, and practice, &c.*

* Lord Bolingbroke, from different parts of the fourth volume of whose works the passages following are extracted.

Now

Now, if even an *enemy* could bear such a testimony to it, how much doth it behove *Us* to bear a more useful testimony to it, by the integrity of our lives, and the exemplariness of our practice?

II. And *YOU*, worthy hearers, are ready to bear that testimony, I am persuaded, by your appearance in this place, for the promotion of a charitable design, surely of all others most conformable to the nature and end of the Christian Religion.

That *end*, you have heard from the mouth of the benevolent author of this religion himself, is “the salvation of sinners:” that salvation you perceive is to be effected “by bringing sinners to repentance:” and your great Lord and Master hath shewn you a pattern, and left you to imitate an example of the most tender compassion and unwearied benevolence in this important work. Your present laudable Design is a noble copy after his example: Tender compassion, and the most disinterested benevolence have moved you to provide the means of repentance, and so the means of salvation for many miserable souls; who, without this provision, must perish in in-

evitable destruction. Thus are you happy in treading in the steps, and being fellow-workers together, with the God of your salvation.

'Tis true, that to common and superficial observers of things nothing seems a more detestable object, more worthy our hatred and scorn, than a common and pestilent Prostitute. And indeed were those in that miserable condition, either placed in it by their own choice, or detained in it by their own free will: had a vicious inclination at first introduced, or did the same vicious inclination continue them in it, amidst repeated opportunities to retrieve and return; we would then grant they were utterly unworthy the least compassion, and more beneath humanity than the beast that perisheth. But when we are fully convinced, that different, far different is the truth of the case; compassion pleads their cause, and humanity urgeth us to their succour and redress.

For, though the great author of our being hath, for wise and good ends, implanted the same passions in either sex, and therefore

fore transgression is as possible, and of consequence as excuseable on the weaker side, as it is on the stronger; yet fact abundantly demonstrates to us, that men, for the most part, are the Seducers; and the generality of those who now claim our aid, have been introduced to their misery by the complicated arts of seduction, and by every unjustifiable method which cruel and brutish lust suggests to the crafty seducer.

And it is well known how much harder the case, in this particular, is with the female sex, than with our own.—One false step for ever ruins their fair fame; blasts the fragrance of virgin innocence, and consigns them to contempt and disgrace! while the author of their distress may triumph in his villainy! and — shame to human nature—not be branded with one mark of reproach for the ruin of a fellow-creature!

And when once, by whatever unhappy means undone, the wretched out-cast hath no resource, no redress: but must fall from shame to shame; from sorrow to sorrow: fall lower and lower in the pit of foul mi-

fery, and drudge in the labour of odious prostitution, to preserve a burthensome Being from famine and death.

Thus soul and body are lost at once; and an useful member is cut off from the community, in early youth, having done no good, nay, having diffused much evil amongst her fellow-creatures. In *early youth* indeed;—very many of the unhappy objects now in the *house*, being under fourteen years of age, and a great part debauched and introduced into this wretched way of life, before that age*, and of course, before nature and inclination could have any part in their crime: And it is greatly more than probable, that of these objects, *sixty* in an *hundred*, or more would have been dead in less than two years; that many of them, who are *now* healthy and

* In a paper of our worthy Treasurer's before me, and written some time since, I read, "Out of an *hundred girls*, now in the *Magdalen House*, above a seventh part have not yet seen their fifteenth year; several are under fourteen; and one third of the whole have been betrayed before that age!"

happy

happy in the house, would have been *now* suffering in the miseries of future condemnation !

To prevent this, as far as you may, and to provide some relief for sufferers so truly pitiable, is the benevolent and humane motive, which hath engaged you, my worthy Friends, and Brethren, the GOVERNORS and PROMOTERS of this design, to unite your generous efforts, and to join hand and heart in the good cause.

And what cause can more deserve encouragement, what charitable institution be calculated to do greater good ? for this extends itself to the *souls* as well as the *bodies* of our fellow-creatures : and as much more noble and excellent as an immortal soul is, than a perishing body ; so much more noble every institution which extends to the welfare of the former, than those which extend only to the welfare of the latter. The great success this charity hath hitherto met with, abundantly confirms this opinion.

Permit me sincerely to congratulate you on that success, which hath thus far crowned your commendable undertaking. If they, who turn one soul to light and to righteousness,

ousness, cause joy in heaven, and shall *shine as the stars for ever and ever*; what may they reasonably expect, who, mov'd by the justest motives, actuated by a sincere love to Christ, and a true compassion to their fellow-creatures, are happily instrumental in the salvation of many souls, are happily instrumental in saving numbers from that death eternal, which, without their kindly assistance, they could never, humanly speaking, have avoided?

And such, we have the utmost reason to hope, will be,—already is, the consequence of your charitable provision for these unhappy daughters of woe and distress. I doubt not, it delights *your* hearts—for it must delight every heart—to behold and observe the striking contrast, when you visit the dwelling and the House of God, where these rejoicing Penitents share the blessings of your mercy. To behold the decent and orderly behaviour of so many fellow-creatures, late abandoned to every calamity, who of their own *free-will* have sought this retreat, and thus shew their disapprobation of Vice, by the only method in their power;

power;—to see them cloathed in health and neatness, who but now were languishing under disease, and covered with foulness and filth; to hear the tongues sweetly tuning forth the praises of the Redeemer, which late were hoarse with oaths, and empoisoned with lasciviousness; to hear from their mouths earnest prayers and joyful thanksgivings; to see from their eyes the flowing tears of penitence and remorse; and to behold in their hands the instruments of chearful industry and labour; instruments of industry in hands, which were wantoning in pernicious indolence, and impelled perhaps to the extremities of theft. To see these things, must convince you of the great utility of your design, and chear you with this comfortable reflection, “that already you reap some fruits of your beneficence.” May those fruits be increased ten-fold here and hereafter!

Nothing great and good can be carried on without some opposition: nothing great and good was ever attempted in any age, but malevolence would find something to object, and Envy, with her jaundiced eyes, would

would spy out something to caluminate and censure. But this, so far from cooling our ardour in honourable pursuits, should enkindle and enslave it. And I am persuaded, that you, *Gentlemen*, have too much fortitude and true elevation of heart, to be moved from any good purpose by the weak sounding of calumnious breath.

In truth, human works are so imperfect, and the very best institutions so liable to some defects and abuses, that nothing can be attempted or proposed, wherein some evil may not probably mix itself with much good : and whoever should refuse to enter upon any excellent work, till every possible objection was removed, would hang in the hesitancy of doubt all the days of his life, and waste useful time and talents in fruitless enquiries and empty speculations. We must advance to action with all reasonable precaution ; proceed with all imaginable activity and care ; and obviate with all wisdom and sagacity every objection, which experience may find prejudicial to the progress of the proposed institution.

The

The objections * indeed raised against this undertaking have been, and are so slight and insignificant, that they deserve not to be mention'd. Its utility and present great advancement, above all other arguments, answer every cavil. And whoever are yet but ill convinced of its advantage, will be far more strikingly, far more feelingly convinced of it, by a sight of the comely order, and decent appearance found in the public worship, at the *Chapel* of the House, (where many have *lost* their objections, and *felt* its utility) far more than from any thing I can urge on its behalf. Yet, surely, if any thing be useful, if any thing be excellent; if any thing be praise-worthy; if any thing becomes us as men; if any thing becomes us as members of civil society; if any thing becomes us as Christians; it is, to save from utter and inevitable misery, the souls of poor, abandoned, wretched fellow-Christians, who have no other resource, no other means of relief: It is to preserve from present and afflictive

* These, however trifling, it hath been thought proper not to pass over entirely; and therefore they are obviated in the *Preface*;—to which the reader is referred.

death,

death, the bodies of many young and perishing fellow-creatures; it is to take from our streets the shame of our community, the instruments of foulest pollution, and most poisonous contagion: it is to restore to the state many useless members; and to introduce to health and to industry, to happiness and to heaven, many, who could otherwise neither ever have been employed, nor ever restored.

Let me not doubt then, that all of You who hear me this day, will readily and cheerfully join in the beneficent work, and contribute as much as you can towards the perfection and support of so useful a design. At least, if you mean not to promote, do not injure it, and endeavour to prevent its salutary effects, by futile objections and useless insinuations: For as, beyond all controversy, the intention of the worthy persons, who have engaged in it, is excellent, and deserving the highest applause; as their characters are the most respectable, and, permit me to say, not only an ornament to this noble undertaking, but to this *Metropolis* also, which is itself an ornament, in its public charities especially, to human nature,

ture, and to Christianity; as these things are so, every good and generous heart should tenderly consider their motives, and wish well to their design; and with a candour, which is always pleasing, and will ever be acceptable, should labour to promote, far as they may, and think of means to further, not of objections to discourage, so benevolent an undertaking.

Were you to behold a poor harmless animal, fallen into distress, and suffering in misery, and were able to reach out your hand, and to help it; there is, I am sure, so much compassion in the human mind, that few could suffer themselves to pass by it unregarding. How much rather then should we reach out our hands to the relief of many of our fellow creatures; many of the softer and more defenceless sex, fallen into the pit of extreme distress, without any hand to relieve, and with but few hearts to compassionate; and, if unrelieved, speedily to perish in the utmost misery, and to breathe out from polluted bodies more polluted souls, into a world of utter and everlasting woe! who then would not exert all their efforts to save such bodies,
to

to snatch such souls from horror unspeakable !

This, we are convinced, will be the amiable conduct and proceeding of those of the SAME SEX, for whom we now plead ; and who, we are satisfied, can never be inattentive to the welfare, never unaffected by the calamities, of their fellow-creatures. You, who have happily persevered in the pleasing paths of virtue, can best tell the comforts arising from so delightful a conduct, and may easily guess the miseries of a different state. You, who have known the fatal pleadings of passion, can more easily pity them, whom those pleadings have seduced and destroyed. And you, who are possessed of all the sweetneses and delicacies of the tender mind, and happier state, can more easily guess the extreme misery which must arise to a female heart, from the foulness and horror of promiscuous prostitution ; and will, on these accounts, be the more ready to reach out your pitying hand, and save from distress beyond the reach of description, many of your own sex, for whom, till this happy opportunity, no redress was provided.

And

And while many of you feel the soft yearnings of the mother for the child that was suckled at her breast; while many of you glow with the tender warmth of a sister's love and the generous affection of a beloved friend and companion; think, oh think of those unhappy mothers, who late were weeping over the daughters, dear to them as the right eye, and nearer than the strings that hold the heart; of those sisters, those friends, who were lamenting over their friends and their sisters, lost, as it seemed, beyond all possibility of hope: Oh, think of the joy, which many of them now feel, many have lately felt, many, we trust, will hereafter feel, on the recovery of the child, of the friend, that was *dead*, that was *lost*: And as you wish to diffuse such blessedness, for your beloved offspring's sake, join in the good work, and do all you can, to wipe the tears from these aged and afflicted eyes, and approve yourselves at once compassionate to your fellow creatures, and grateful to your Saviour and your God.

Your concurrence, MY BRETHREN, in this beneficent design, may reasonably be expected

expected to the utmost. For *generosity* alone would not suffer Us to be wanting in any endeavours for the advantage of that sex, to which life owes so much of its sweetness and felicity : to which we are indebted for the greatest and choicest of earthly comforts, from the cradle to the grave : from whose tender and virtuous endearments, this world, otherwise lonely and afflicting, gathers what of sweetness and serenity is found in it.

Motives of *honour* too, should certainly much influence many, and those more especially who have been instrumental in the undoing, or the means of leading any into the path of destructive pleasures. If such reflect at all, the bitter upbraidings of conscience will soon convince them, that they cannot exert themselves too much, or too much endeavour to repair the ruin they have wrought. For only, in the silent hour, when passion is hushed, and reason will hear, suppose the wretched unfortunate introduced to misery, to disease, to death, and now about to perish in extreme distress ; suppose you heard her thus expostulating ;
 “ See to what thy unbridled passion, and
 “ seducing

“ seducing lust, hath brought me ! Late
“ gay in beauty, and elegant in charms,
“ thy heart was captivated, and every art
“ was used to win, and to destroy me.
“ Thou didst prevail ; and I was undone !
“ and soon, unkind and cruel ! thy pas-
“ sion sated, I was abandoned, and left to
“ all the extremity of woe ! Now see
“ the sad end of thy triumph ! Oh look
“ upon me, and see what cause thou hast
“ to exult ! Behold these wretched tatters,
“ which scarcely cover my diseased limbs :
“ where are the remains of their former
“ gracefulness ? See, my tongue cleaves to
“ the roof of my mouth with hunger and
“ with anguish. But, worst of all, my soul
“ is tormented with every sorrow : dire con-
“ sciousness of my past misdoings torments
“ and wracks my heart. Oh see me, hope-
“ less and abandoned :—look and repent, and
“ amend thy ways ! See body and soul in
“ early youth consigned, the one to a severe
“ temporal ; the other, — mercy, mercy
“ sweet Father ! — the other to an eternal
“ death.”

Oh then, as you are men, and if ever
you have been so unfortunate as to be the
fatal

96 *Sermon before the President, &c.*

fatal causes of such sorrow, now by sincere repentance, labour to obtain the great Redeemer's pardon; and by a ready assistance of this Charity, calculated for the relief of such deserted sufferers, endeavour to make the best amends you are able for your fault*.

To conclude; As you are *Christians*, unite in the good design: for it is intended to promote that work, for which your compassionate Saviour died,—the Salvation of Sinners: and you cannot be Christians, if you follow not your master's example.

As you are *Parents*, whenever you view the children of your bosom, the daughters like lovely flowers blooming around you; consider how often that very beauty hath proved a fatal snare to its possessor: Oh consider how much seducers throng around, whose rank passions have no law, and whose barbarous lusts have no mercy: And while you are thereby moved to the more

* My meaning in this Passage, tho' sufficiently plain to the candid reader, will be justified even to those of a different Character, if they will take the trouble to refer to *Luke xix. 8.*

diligent

diligent implantation of every virtue in the minds of your own children, let generous sympathy touch your hearts; and join to wipe the tear from the aged father's eye; to prevent the hoary head from going down to the grave in sorrow, by liberally aiding this charity; which so many fathers may have cause to bless, and which, I am, pleased to be able to observe to you, hath already been the happy means to dry some aged eyes, and to revive some languishing parents' lives.

As you are *members* of the *civil community*, and as you wish to wipe off any disgrace from the state and policy, unite in this laudable undertaking; which we hope may tend, through the zeal of good men, and the vigilance of magistrates, in due season, to wash away that nuisance of our times, the pollution of our streets: in which, surely, and in every undertaking that may *tend* to remove it, we should join hand and heart, if we wish to preserve in innocence and virtue our children, our servants, our dependants of whatsoever sort; if we wish to prevent unspeakable distress, and the most cruel injury, which too often the virtuous and guiltless

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have

have found, from the dire contagion of this promiscuous defilement.

And since, blessed be God, amidst the many evils too justly complained of, and the many depravities too notoriously reigning, benevolence and charity seem yet not to be wanting amongst us; let us endeavour to promote these excellent virtues, as much as we may, upon the foundation of Christ's blessed gospel, and in imitation of his compassionate and heavenly temper. And while, with sincere hearts, each in our generation studies to advance the good of mankind; let us always keep in view that great, that important hour, when every thing here below shall dissolve and vanish from our sight; and we ourselves shall stand at that awful judgment-seat, where every external accommodation will be removed; where no regard will be had to place, or to rank; but *they* only will shine with most distinguished favour and happiness, who have most distinguished themselves in this short state of trial, by works of benevolence, humanity, and compassion, springing from an unfeigned assiance on the all-complete and meritorious sacrifice of an incarnate GOD.

To

To whose praise may we all live here below ; for whose sake may we be zealous in this, and in every other work ; and for whose merits may we all finally hear the applauding sentence :

IN AS MUCH AS YE DID IT UNTO THE LEAST OF THESE, MY BRETHREN, YE DID IT UNTO ME.

COME, YE BLESSED OF MY FATHER !
RECEIVE THE KINGDOM PREPARED FOR
YOU FROM THE BEGINNING OF THE
WORLD !

2. While the people of the world are

in a state of ignorance and

for whose sake we are to be

and in every other way, and for

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A
S E R M O N,

Preached at the Chapel of the
MAGDALEN-HOUSE,

B E F O R E

His Royal Highness Prince EDWARD.

By *WILLIAM DODD*, M. A.

A N D

Published by the Command of His ROYAL
HIGHNESS.

THE SEVENTH EDITION;

S E R M O N

Preached at the Chapel of the

MAGDALENE HOUSE,

WESTON

His Royal Highness Prince EDWARD.

By WILLIAM BODD, M. A.

AND

Published by the Command of His Royal
Highness.

The Seventh Edition.

T O

HIS ROYAL HIGHNESS

Prince EDWARD AUGUSTUS,

DUKE of YORK, &c.

May it please your Royal Highness

GRACIOUSLY to accept the following discourse; - which owes its publication solely to your Highness's command. To disobey this would ill become me; otherwise, my former endeavours on this subject, might well have pleaded my exemption from another attempt: in which, similitude of sentiment, in various particulars, must be supposed to prevail; and will need much candid acceptance as well from your Royal Highness, as from the public.

G 4

We

We congratulate ourselves on the favourable opinion your Royal Highness was pleased to express of our charity: where so many young, helpless, and truly pitiable objects must surely move compassion in every humane breast. We are sensible of the honour done us by your Royal Highness's presence; and especially by that condescending, yet princely, behaviour, which cannot fail to engage all hearts. Nor could We expect less from the SON of a PRINCESS, whose amiable conduct hath justly rendered her the universal object of British esteem; From the BROTHER of a PRINCE, whose shining example and distinguished humanity give him a place in every Englishman's affection: and of whom we might say the highest things, without the least suspicion of flattery, as we hope the greatest things, without the least apprehension of disappointment.

We flatter ourselves, that your Highness's kind representation of the happy state

state of so many of our gracious Sovereign's people, restored from the most consummate distress, from idleness, vice, and early ruin, to industry, virtue, and life, will diffuse a pleasure through your Royal Family, but especially through our beloved Monarch's breast, anxious as He is, we know, for the preservation of his people; and will gain his approbation to so benevolent a design. A design, allow me, SIR, with pleasure to remark, conducted by Gentlemen, perfectly convinced of the happiness of the present glorious Establishment; and honoured, peculiarly, by the Presidency of one, whose valuable and excellent qualities, so well known to your Royal Highness, it would be impertinent in me to mention. As on every other account we think ourselves happy in Lord HERTFORD's attachment; so particularly, for that he was pleased to introduce your Royal Highness amongst us.

EDWARD is a renown'd and a favourite name in British story; no less fam'd for martial than for munificent virtue: That your Royal Highness may, under the constant guidance of Heaven, nobly unite, in yourself, both these characters, and advance into action, amidst the concurrence of every favourable circumstance; and that under the continued protection of your illustrious House, our land may long enjoy its present great felicities, is the sincere wish and most ardent prayer of

S I R,

Your Royal Highness's

most devoted and

obedient Servant,

Jan. 31, 1760.

WILLIAM DODD:

S E R M O N, &c.

St. LUKE xix.. 10.

FOR THE SON OF MAN IS COME TO SEEK
AND TO SAVE THAT WHICH WAS
LOST.

THE reasonableness of its precepts, and the great agreement of its Doctrine to the necessities of mankind, are clear evidences of the Truth of Christianity, and satisfactory proofs that it comes from the Father of Wisdom, and the God of all Mercy. Let every religion, which pretends to divine revelation, be examined in this view;—the *Heathen*, or *Mahometan*, or whatever other opposite persuasion; and they will be found wanting; offensive to the best reason, and inadequate to the most pressing exigency of human nature;—That I mean,

of pardon and reconciliation with an offended Deity ; of forgiveness and peace to the wounded conscience ; of assured grace and favour to the repenting and returning Sinner.

This was a discovery, a glorious and heavenly manifestation reserved for, and truly worthy of that Son of God, and Saviour of the world, who came to *seek and to save that which was lost* ; who came to raise the penitent from the gloom of despair to the light of enlivening hope ; who came to rescue Sinners from the bondage of sin ; at once to set them free from the anguish of a wounded conscience, and to direct their feet under the guidance of gratitude and grace, into the happy paths of Obedience and Virtue.

We will briefly consider the Christian Religion, in reference to this its great design ; and then shew, how much comfort may be derived from hence, to *YOU* especially, who have sought the shelter of this hospitable dwelling ; which, like Heaven, opens its friendly doors for the reception of afflicted and returning *Penitence* : and which, of consequence, well deserves that regard and protection

tection which it finds, and, we trust, will continue to find, from the most virtuous and the most noble: from souls most enlarged by religion, from hearts most tenderly influenced by humanity.

I. With an eye then to this good undertaking, let us consider the great and leading principle in the revelation of Christ: which is amply discovered to us by our Saviour, in the words of the Text, who certainly best knew himself the intent of his coming into the world;—And He came, he assures us, *to seek and to save that which was lost*; to recover and restore lost sinners: and to admit them to grace and pardon, on their true repentance and return to God. His revelation therefore is founded upon, and necessarily supposes, the depravity of nature, and the irregularity of practice; as it is immediately calculated to remedy the former, and to provide a sufficient atonement for the latter. Look upon it, in any other view, and it becomes a thorough contradiction.

For were human nature perfect; and were it possible to pay an unerring obedience to the law of consummate righteousness:

ness : did virtue continually attend our steps ; uprightnes and integrity ever wait upon our doings : did no vices defile, no guilt alarm, no transgressions bear testimony against us ; there would be no room for penitence or pardon : we could never want the grace of forgiveness, as unconscious of offence ; and might, with some shew of justice, demand the Deity's attention, and lay claim to the rewards of his kingdom. The religion of Christ upon this view, would be vain and inefficacious : and the names of *Saviour, Redeemer, and Restorer*, would be sounds without meaning, and words without sense.

But in truth, This hath never been the case with mankind : Ever since the fall of our first parents, time and corruption, depravity and offence have gone on hand in hand : and the history of every period fully satisfies us, that human nature hath been in every period, the same ; ever alike prone to sin, ever alike tainted with guilt : every *imagination of the thoughts of man's heart* (in the language of the sacred volumes, of *man's heart*, when not restrained by the grace of God) *hath been only evil continually.*

And

Sermon before Prince EDWARD. III

And tho' the preference hath in every respect been given to virtue; tho' Philosophers have taught; tho' education from infancy hath exerted its power; nay, tho' the Most High hath revealed his holy will, under the most tremendous sanctions; yet the malady hath still remained unremoved: and to this day we too feelingly lament the prevalence of passions, and the degeneracy of our nature;

The wisdom of philosophy, tho' conscious of the evil, could neither assert the true cause, nor assign the adequate remedy. Virtue, they allowed, they constantly maintained, was infinitely preferable to vice; was the only road to true happiness here; was that alone which could recommend to God, if indeed there was a God who regarded human affairs. But silent was their voice, and unavailing their knowledge, when the heart oppressed with guilt sought to them for relief: when erring virtue, burden'd in conscience, and desirous of comfort, applied for ease to the one, and solid grounds for the other. They could neither assure such of pardon for past offences; nor by any means enable them to walk blameless for the future. Fluctuating

ing in doubt themselves, they left others equally fluctuating; and the best hopes they could dare to entertain, arose from some uncertain and dark expectations of a mercy whereto they were strangers: even doubting whether such mercy existed at all; or if it existed, on what foundation they could presume to expect it.

To remove this uneasy solicitude; to relieve these urging necessities; and to make the fullest and plainest discovery of divine mercy, reconciliation, and peace; The Son of God assumed human nature, and entered upon his blessed ministry; the grand intent of which, was early discovered to *Joseph*, by the angel, who informed him, *Thou shalt call his name JESUS: for he shall save his people from their sins.* Accordingly, that Prince of Peace no sooner made his public appearance, than *Pardon* and *Life* were offered from his gracious lips to *Penitence* and *Faith*. The burdened soul, the heart oppress'd, the stricken conscience sought him; — and he removed the burden, gave them comfort, gave them rest. *Come unto me, all ye that travel, and are heavy laden,* was his royal and acceptable proclamation. That he
came

came to seek and to save those who were lost; lost to their God, lost to themselves, lost to future blessedness, that he *came not to call the righteous, but sinners to repentance*; that he came to search for and restore the wandering sheep to the fold; to embrace with fatherly compassion the returning prodigal; that his grand business was the ransom of Mankind, the rescue of Sinners, the redemption of Transgressors, he continually witnessed by every word, and by every action. But above all, he gave testimony to the great, the consolatory truth, when, good and tender shepherd! he laid down his life for his sheep; when, as the prophet *Isaiah* finely expresses it, he was *wounded for our transgressions*; when *the chastisement of our peace was upon him*; when *he was oppressed, and was afflicted*; when *he poured out his soul unto death*; and the Lord *laid on him the iniquity of us all* *.

Under this gracious dispensation, we have no longer any cause of doubt, distress, or despair: no longer, as in the heathen world, need we wander in the wretched wild of perplexing uncertainty; oppressed with the

* See the whole 53d Chapter.

consciousness of guilt, which we fear can obtain no pardon, or unacquainted wherewith to come before the Lord, or what sacrifice to offer as an atonement *for the sin of our souls*. Happy for us, though our guilt be complicated, and our offences numerous, we may be assured of forgiveness, through His sufficient merits, who lived, who died, who rose again to save us. *Whosoever cometh to him, he hath himself declared, he will in no wise cast out*: he never rejects the petition of the contrite and the humble: *None ever trusted in him, and was confounded: nor did he ever despise any that called upon him* *.

And to perfect his heavenly purpose, not only pardon is freely bestowed upon the penitent, but grace is given to assist, and the spirit of his love never withheld from those, who wish, by future obedience, to win his regard, and to witness their sincere sense of their former misery, and present happiness. For we must never fail to remark, at all times, in testimony of the complete wisdom and excellence of the Christian dispensation, that though it hold

* Eccles. ii. 10.

out to the penitent believer the most substantial consolation, in full and free forgiveness; yet *that* forgiveness is ever suspended on the condition of future gratitude and obedience: a deficiency in which, will infallibly cancel all former grants of mercy. And thus, while with the most beautiful propriety, it affords the wished, the only valuable, relief to the repenting sinner; it yet administers not the least encouragement to sin itself;—thundering out its threats to the presumptuous offender; sweetly tendering its divinest comforts to the contrite and self-abased Christian. This was a point, at which human wisdom, and the schools of antient science could never arrive: they knew no means to save the guilty, yet condemn the guilt: they knew no method to preserve at once the honour of the *Mercy* and of the *Justice* of the supreme Ruler of mankind *.

Thus

* Dr. Young, in his Night-Thoughts, has finely enlarged on this topic:

O'er guilt (how mountainous!) with out-stretch'd
arms

Stern *Justice*, and soft smiling *love* embrace,

Sup-

Thus we see the religion of Christ is completely calculated to answer the wants of imperfect mortals; to relieve the soul from the pressure of conscious offence; to wipe the tears from the eye of drooping penitence; to awaken the best, and highest hopes in the soul; and to lead from
distress,

Supporting in full majesty thy throne,
When seem'd its majesty to need support,
Or *that*, or *man*, inevitably lost.
What, but the fathomless of thought divine,
Cou'd labour such expedient from despair,
And rescue both? both rescue! both exalt!
O how are both exalted by the *deed*!
The wond'rous deed!—or shall I call it more?
A wonder in omnipotence itself!

A mystery, no less to gods than men!
Not *thus* our infidels th' *Eternal* draw,
A God all o'er, consummate, absolute,
Full-orb'd, in his whole round of rays complete:
They set at odds heaven's jarring attributes,
And with one excellence another wound:
Maim heaven's perfection, break its equal
beams;

Bid *mercy* triumph over—God himself,
Undeify'd by their opprobrious praise:
A God *ALL* *mercy*, is a God *unjust*.

Night 4th, page 92.

distress, anxiety, and despair, to comfort and peace; to renewed virtue, gratitude, and God.

II. Can it fail then to fill *Your* souls with the most sensible joy, when you reflect, that all the comforts of this blessed religion may be yours? that all the felicities it proposeth are now within the reach of your future good endeavours? that, led by real penitence and faith to your Saviour and your hope, present pardon undoubtedly is yours; future bliss will be yours, as undoubtedly, if you happily persevere in the good part you have chosen! And we will not be backward to believe, but that the same right inclinations which induced you to seek this peaceful haven, from the storm and tempest of vice and the world, will, thro' Grace, continue to influence your conduct; * and to preserve you steadfast in those

* It is but discharging a debt justly due to the good conduct of the women in general, to inform the public, that there appears amongst them every sign of real penitence, which could have been expected: of many, we could speak with the highest com-

those resolutions, which we doubt not you will use all proper means to strengthen; and for which all proper means are in this place provided you.

For, only reflect, had not the mercy of God brought you to this mansion, had not his gracious goodness provided a reception and an asylum for you here; whither must you have fled, and what resource could you have found from your pressing distress? Lost to Virtue, of consequence you were lost to reputation; the most humane and beneficent could only behold and commiserate;

commendation; and when the circumstances of some are considered, who have unhappily never had the advantages of education; it will be rather marvellous, that they demean themselves so well, and improve so much, than that they should behave otherwise. The judicious and humane, reflecting upon themselves, and upon human frailty, will never too suddenly expect perfection in any: and till we are perfect ourselves, under superior advantages, let us not be too hasty in condemning others for the want of it, under advantages greatly inferior. For proofs of propriety of sentiment, I refer, as upon a former occasion, to the manuscript papers in the hands of Mr. *Dingley*.

they

they had no power to relieve. Lost to Virtue, you were lost to your friends, even to your best and nearest friends; even to the beloved *parents*, whose delight you once were; who, with tender and sleepless anxiety, watched over your infant wants; who, perhaps, with daily toil, softened by the endearments of parental affection, laboured to supply your growing necessities; and who hung with pleasure, with anxious, bleeding pleasure, over the child of their comfort; — little then, oh little suspected the sad source of their future misery! Lost to Virtue, you were lost to yourselves; — worst loss of all! lost to reflection, and the knowledge of your fearful danger: lost to your God, and treading, with careless terror, on the alarming precipice of utter ruin, and speedy *death*! And that *death*, — introduction to one eternal, irremediable, that dreadful *death* must inevitably have been your lot! For where could you have fled to escape it? Who would have poured the balm of Christian mercy into your bleeding consciences, and raised you to the hope of pardon and of life? Nay, how could those consciences,
amidst

amidst the defilements of sin, have admitted it? Whither could you have fled from anguish, and from woe unutterable; cut off in the very blossom of your sins; early sacrifices, young * and unpitied offerings to the remorseless grave? And had your sorrows ended here, your fate had been less to be deplored: but alas! this had been but the beginning of sorrows †.

'Tis too affecting the review: I urge no more: Only let your conversation be such as becometh this great redemption: only labour to shew yourselves sensible of the exquisite blessings vouchsafed you: of that unspeakable goodness of God, which hath reached out the kind hand of preservation, and received you from the impending destruction; the goodness of that God, *who is full of compassion and mercy, long-suffering and very pitiful; who forgiveth sins, and preserveth in time of affliction.* Here, saved

* For this point, I refer to the Sermon before the President, &c.

† For more on this head, I refer to what I have said in the "*Advice to the Magdalens*," at the conclusion,

from

from the threatening storm, you may look back and contemplate your danger, the more to inspire you with gratitude and praise. And while in sincere contrition, you lament your past misconduct; remember, to elevate your hopes, that free mercy and forgiveness await you, through His divine merits, who came *to seek and to save that which was lost*. Happy in the Sense of which, you will think no time too long, no endeavours too severe, to testify the grateful sense you have of these blessings, to shew the sincerity of your repentance and faith: All you can do will seem mean and poor, in comparison of the good things you have received. But all you can do, must be exerted: and your best endeavours, however frail, will be graciously accepted by the Lord whom you serve: the kindness of your noble and generous friends and benefactors will thus be secured; nay, and perhaps you may thus serve to keep alive the last lingerings of some aged parent's breath; to gain from their pale and trembling lips the blessing you have forfeited, but must rejoice to obtain: filled with the highest satisfaction, while you enable them

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to

to say, "Lord, it is enough: Let thy servant now depart in peace: my unhappy, but beloved child, is recovered and restored: Lord it is enough, that I have thus seen her before I die *."

III. Were it only (right noble and illustrious hearers) to relieve the distress, and remove the anguish of one such parent, I persuade myself, you would think the present design most worthy your attention: and it is with pleasure we can observe, that this is no imaginary supposition †. No heart can be unconscious of, or unaffected by the tenderness of parental regard; nor can any earthly affliction be supposed, superior to that which wounds the affectionate parent's heart, through the offence and ruin of a beloved and unhappy child. By restoring them, and recovering such children, the most noble and commendable of human affections, the pa-

* See Gen. xiv. 28.

† Several parents have already been reconciled to their children: one, in particular, at an affecting meeting, made use of nearly the same words with those above.

rental

rental, is comforted and relieved: and not only the child, but the parent too, shares in the generous mercy.

But not in this view only, under whatever circumstances we consider it, every laudable motive, every sentiment of religion, of virtue, of humanity, pathetically pleads for this undertaking; and we are satisfied will not now plead in vain. From the survey we have taken of the grand design of Christianity, and the benevolent purpose of the Son of God in coming amongst us, *to seek and to save that which was lost*, we have seen abundantly, how conformable the present institution is to that design: founded as it is upon the same godlike principle of seeking and saving those who *were* lost; who must otherwise (it is more than probable) have been lost for ever: lost in the very beginning of life; lost in the bitterness of distress. For what greater distress can even imagination fancy, than that of a wretched female, plunged, by one false step, perhaps, into irretrievable suffering: despoiled by sickness, by sorrow, and by shame, of all that loveliness, which, possibly, had been the fatal cause of her undoing; and sinking

into everlasting misery, amidst want, and cold, and nakedness; deserted by every friend; deprived of every consolation; and unable to support at once — for, alas! who can support? — the insufferable load of an agonizing body, and a condemning conscience!

If *Rome* decreed a *Civic* crown, and public honours to him, who saved the life of a single citizen; of what honours may not *they* be thought worthy, who shall conduce not only to save so many lives, to their country*; but also to rescue souls,

* In this single view,—independant of their parents, families, and their own eternal salvation,—that the present design takes out of the public streets, so many objects, who are the pest and the reproach of the metropolis, who exist by making a prey of the thoughtless, and unwary, the maudlin husband, and the unguarded apprentice; and that it renders them happy, healthy, useful members of the society;—Surely in this single view, it merits every commendation. “But, say some, the streets are not less pestered now, than before this institution.” This, we are informed, is not quite true; and we apprehend it cannot be true: The *diminu-*
tion

souls, the souls of many fellow-creatures and fellow-Christians, from death *everlasting*? If any thing be praise worthy, such benevolence hath the justest claim to that

tion of so many women as are now in the Magdalen-House, cannot fail to be perceived, in some quarters of the town at least, and mischief is indisputably prevented; as they must have been employed in their dire trade, had they not been sheltered there; though alas, poor wretches! many of them had certainly been no longer nuisances in this world. But supposing this fact true, we observe, that it reflects not at all upon the charity, nor the worthy supporters of it; who have not the immediate power to cleanse the streets. They should look to that, whom it directly concerns; and we have good hope they will do so: exerting all their influence, — which surely every well-wisher to Society should exert, — to expel this scandalous defilement from the *grand* and most public streets of our city. A defilement, we remark, with concern, not found in any other civilized city upon earth. And, pleased as we are to conceive our own one of the most *civilized*, and the most *Christian*, how can we suffer such a reproach to disgrace at once our *Police*, and our *Christianity*?

praise; assuredly, it is most becoming the Christian character, most becoming the noblest virtue, the best and most generous humanity. For, shall we suffer such miserable unfortunates to perish unpitied, nor attend to the cries of those, who, in the most exquisite calamity, call aloud for our relief; the cries of that softer * and more helpless sex, who seem peculiarly to claim *their* protection, to whose comforts in life they so eminently administer; the affecting cries of those, who have no other means of redress, who have no other power of return;—shall we suffer them to perish, cast off, abhorred, and neglected by all; and, steeled to pity by their faults, not be melted by their misery and distress?

And yet, perhaps, for their faults, (to soften the rigour of obdurate *Virtue*; though,

* We hope the poet's remark will be verified in respect to these poor creatures.

————— When women sue,
Men give like Gods: but when they weep and kneel,

All their petitions are as truly theirs,
As they themselves would owe them.

See the Beauties of *Shakespeare*, vol. 1. p. 41.
indeed,

indeed, true virtue less requires to be softened: the most virtuous are always the most compassionate: yet) perhaps, to extenuate their faults, much they might have to plead: nay, much they have to plead;—the complicated arts of seducers; the treachery of perfidious friends; the softnesses and infirmities of our common nature: Some, the early loss of parents; others, the deficiency of religious principles and serious education; and many, too too many, the resistless calls of hunger and of thirst! One false step too, they might urge, plunged them in a sea of difficulty; barred up every avenue of return*; and left

* It is a fact which hath undeniably been proved since the establishment of the *Magdalen-House*, (though indeed, I believe, rarely denied) that far the greater part of these miserable women have both been introduced by *others* into a state of prostitution; and have been unavoidably detained in that course of life, shocking to themselves, some by debt, some by downright despair, some merely to supply their bodily necessities, and some by the absolute impossibility of procuring a place of reception from their distress, and the means of honest support.

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them

them a sad prey to inevitable ruin: while the source of their misery felt neither remorse for their seduction, nor found a single stain on his reputation; though, theirs unhappily blasted, every eye beheld them with scorn *. O let them then, for honour and

* It is said, that a law formerly prevailed in *Tuscany*, in order to prevent robberies, that in case a man should suffer himself to be robbed by a single man, (unless, we presume, by surprise, or manifestly superior strength) the person robbed should *himself* suffer the ignominious punishment due to a *robber*. However hard and barbarous this custom may appear, there is a similar one, but in a higher degree, which now prevails in one of the most civilised nations in the known world. Where a man has the privilege of arming himself at all points; may use every stratagem and artifice, nay, and even engage others to assist him, in order to violate the most valuable property of another, however weak and incapable of resistance (with this proviso only, that a main ruffian force is not absolutely used, though this not unfrequently is the case) yet the *plunderer* not only escapes unimpeached, but dares to make a boast of his act, and values himself upon ruining one, whose greatest fault perhaps was only too much

and for compassion's sake, let them experience your beneficent regard ! let them have, at least, one chance for life and for pardon ! cast them not utterly away : but save such as are willing to be saved, from misery infinitely beyond the power of my pen to paint ! restore, with the tenderness and humanity which so distinguisheth *Britain*, those who are desirous, (as their admission into this house sufficiently demonstrates, which is at once a pleasing recommendation in their favour, and the best, nay the only proof they can give, of their sincere desire to recover their lost character, and of their disapprobation of the ways of

much love for him, and too little suspicion of his honour ; while the poor bereft object is persecuted with the utmost contempt and misery ; left without any means of supporting a wretched existence, but by becoming a pest of Society, a burden to herself, and an ignominy to her whole family, who are necessarily involved in her ruin and disgrace. Let the reader apply : And then think, in what estimation those infamous wretches should be held, who live by these arts ! Nay, *can they believe*, as the poet finely remarks, *their living is a life, so stinkingly depending ?*

H 5

vice)

vice) restore those who are desirous to be restored; restore them to their God, to their parents, to their country, to themselves: that *so the blessing of those, who are ready to perish, may come upon you, and you may one day hear, Come, ye blessed: I was an hungry, and ye fed me; I was naked, and ye cloathed me; I was a stranger, and ye took me in.*

But I forbear further to press the cause of these unhappy sufferers before the present audience: satisfied of your tender regard and humane disposition to relieve the afflicted, and to raise the drooping head of misery and distress.

Besides, the fruits of this good undertaking now before your eyes, will be more prevailing than any arguments that might be urged, and will prove, we doubt not, far more persuasive. The decent and affecting view of so many fellow-creatures, rescued from the lowest ebb of sorrow, and from the very brink of ruin everlasting, cannot fail to diffuse the most pleasing satisfaction through every benevolent breast; and a moment's reflection on the striking contrast between their present and their
past

past state, will not fail to improve that satisfaction. With devout and chearful melody those voices now praise their God, which late were employed in far different exercises : earnest supplications and praises, now happily flow from the lips, which were lately prophaned in a contrary service.

For the garments of shame, they are clothed with the robes of decency ; for intemperance and defilement they put on sobriety, meekness, and virtue : from the servants of Satan and Sin, they are made the servants of God and of Holiness : and from heirs of eternal misery, are become, through hope, happy candidates for a kingdom of eternal glory.

Who, but must rejoice in the reflection ! who, that bears a heart, touched at all with the tender feelings of humane good-will, or influenced at all by the nobler sentiments of divine and Christian love ; who, but must wish good success to so benevolent a design, which may be the means of bringing numbers from the error of their ways, and of turning many from darkness and death, to light and to life ?

H 6

Earthly

Earthly glories may fade, and the honours of time, and the world *will* leave us ; but a subserviency to beneficent attempts like these, will ever comfort us, will attend us beyond the grave : these are imperial works, and such as will survive the proudest pillars and most superb Mausoleums ; works, we are assured, which will never want your honourable countenance.

Yet, permit me, ILLUSTRIOUS PRINCE, on behalf of this infant charity, to request *your* favourable and generous attention in particular. Happy in your presence, it would rejoice in your protection : for that protection would serve to dignify the undertaking, already much honoured, and amply encouraged : and that protection would tend to enroll it amidst the distinguished blessings of the present happy æra, which shines no less glorious in the gentler arts of peace, than in the high achievements of war ; and in which it gives every Briton joy to reflect, that while the world around him is in arms, he sits secure beneath his own vine and his own fig-tree ; plans, at pleasing leisure, the milder schemes of humanity and benevolence

volence ; studious to preserve life, while war is busy to destroy ; and under the auspices of a beloved sovereign, gathers the choicest sweets of successful union, perfect liberty, and undisturbed repose.

May the favour of heaven, long continue these excellent blessings to us : may it crown our gracious and venerable monarch with peace, as it hath crowned him with glory ; and protect his illustrious line from generation to generation ! May works of beneficence and humanity abound still more and more amongst us : and may the present especially, bud, blossom, and bear fruit abundantly under the dew of princely and right noble favour ! May it prove a blessing to numberless souls, in their perfect salvation, an advantage to our country in the preservation of many lives, and an honour to our holy religion in the zeal of its worthy supporters ! May the souls of those who are rescued by means hereof from sorrow, shame, and death, from present and eternal misery, gratefully unite in constant prayers for every generous instrument in the good work ; and may every
gene-

134 *Sermon before Prince EDWARD.*

generous instrument be amply blest by the Father of mercies with every desirable blessing; peace, and true felicity on earth; eternal peace and unfading felicity in heaven, thro' Jesus Christ our Lord! *Amen:*

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S E R M O N,
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J O B, Chap. xxix. Ver. 11—13.

Preached at the

ANNIVERSARY MEETING

O F T H E

G O V E R N O R S

O F T H E

MAGDALEN CHARITY,

O n T H U R S D A Y, M A R C H 18, 1762.

In the Parish Church of

S t. G E O R G E, H A N O V E R - S Q U A R E :

By *WILLIAM DODD*, M.A.

C R.

The SEVENTH EDITION.

At a Special General Court of the Governors of the Magdalen Charity, holden at Drapers Hall, the 18th Day of March, 1762.

Resolved,

THAT the Thanks of this Court be returned to the Rev. Mr. Dodd, for his excellent Sermon preached this Day before the President, Vice-Presidents, Treasurer, and Governors of this Charity, at St. George's Church, *Hanover Square*; and that he be desired to cause the same to be printed and published,

By Order of the Court,

A. WINTERBOTTOM, Sec.

TO the Right Honourable
The Earl of HERTFORD, PRESIDENT.

The Right Hon. Lord Romney,
Sir George Savile, Bart.
Sir Alexander Grant, Bart.
Sir Samuel Fludyer, Bart.
Lord Mayor,

} Vice-Presidents,

Robert Dingley, Esq; Treasurer.

Isaac Akerman, Esq;	Steph. Peter Godin, Esq;
John Barker, Esq;	Jonas Hanway, Esq;
Jonathan Barnard, Esq;	Philip Milloway, Esq;
Mr. John Barnes,	George Perrot, Esq;
Edmund Boehm, Esq;	George Peters, Esq;
Edward Dixon, Esq;	Thomas Preston, Esq;
John Dorrien, Esq;	John Thornton, Esq;
Thomas Farrer, Esq;	Rob. Cotton Trefusis
Thomas Fletcher, Esq;	George Wombwell, Esq;
Edward Forster, Esq;	Mr. Charles Waley Esq;
T. Edw. Freeman, Esq;	

The Annual COMMITTEE,

And all the other Worthy Governors and Sub-
scribers to this Excellent and Useful Institution;

THIS
DISCOURSE,

Preached at their Request,
And now published by their Order,
Is, with all proper Esteem,
Dedicated and Inscribed

B Y

West Ham,
April 22, 1762.

The AUTHOR.

TO THE HON. MEMBERS
OF THE HOUSE OF REPRESENTATIVES

IN SENATE

AND IN HOUSE

OF COMMONS

OF GREAT BRITAIN

AND IRELAND

IN PARLIAMENT ASSEMBLED

THE FOLLOWING

REPORT

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J O B xxix. 11—13.

WHEN THE EAR HEARD ME, THEN IT
 BLESSED ME ; AND WHEN THE EYES SAW
 ME, IT GAVE WITNESS TO ME : BECAUSE
 I DELIVERED THE POOR THAT CRIED,
 AND THE FATHERLESS, AND HIM THAT
 HAD NONE TO HELP HIM. THE BLESSING
 OF HIM THAT WAS READY TO PERISH,
 CAME UPON ME : AND I CAUSED THE
 WIDOW'S HEART TO SING FOR JOY.

HOW amiable, how useful, how excellent
 is benevolence ! which gives splendor
 to the character, and serenity to the heart ;
 engages the universal affection, and adds
 to human nature its greatest merit and dig-
 nity ! It is the highest perfection, not only
 of men, but of angels ; nay, it is the dar-
 ling attribute of the Deity himself : of the
 Almighty and eternal God, who hath filed
 himself LOVE, and is continually manifest-
 ing

ing the most glorious displays thereof, through all the various systems of creation.

Since we were formed in the image of God, it is no wonder that benevolence is deeply rooted in the nature of man: since the Son of God, solely actuated by this divine principle, humbled himself to the infamy and torture of the cross, it is no wonder, that this gracious sufferer hath constituted benevolence the standard of all excellence, and the summit of all moral perfection: that benevolence, to which we are so forcibly influenced by the common wants and common weaknesses of our nature; and to which we are stimulated by such irresistible motives of interest, of duty, and of happiness.

The subject being considered in this view, it can be no surprise, that the *benevolent Man* immediately acquires the warm approbation of the community: for who can withhold applause from a character which every man naturally admires, and every good man labours to obtain? Behold him, (to collect a few rays only of his brightness, not to attempt a draught of his full-orbed lustre) behold him, warmed by the precepts

and

At St. George's Church, Hanover Square. 141

and animated by the pattern of his Redeemer; like that Redeemer, glowing with the love, and anxious for the welfare of his fellow creatures! Large is his heart, and liberal are his hands: with this he feels, he compassionates; with those he relieves, and comforts, the wants and grievances of the children of affliction. No narrow prejudices, no discriminating circumstances damp the glow of his compassion, or interrupt the current of his beneficence. Even wrongs, repeated wrongs, cannot cause him to withdraw his good-will, or to deny his good offices to the injurious, when wretched, and in need of assistance. He considers not so much the merit as the necessities of the object: human nature and distress, are always sufficient titles to his pity and relief.

The higher his station, and the more extensive his influence, the more he studies to adorn that station, and to employ that influence, whether of wealth, wisdom, or power, to the great end of blessing mankind; and of diffusing around the enlivening beams of his beneficence; like the
sun,

fun, that inferior minister of providence, which cheers, invigorates, and sustains the surrounding world *. He knows that the best prerogative of an exalted station, is to afford shelter to inferiors, who repose themselves under such cover and protection : he knows, that only by doing good, a man can truly enjoy the advantages of pre-eminence.

Let

* See *Hume's Essays*, Vol. IV. It is impossible to read without approbation, Mr. *Hume's* Remarks on *Benevolence* in particular; while, at the same time, the good heart must feel a sensible concern, that a man of such abilities, and such sentiments, should ever employ his pen to so unworthy and pernicious a purpose, as the unsettling the great principles of that holy and excellent *Religion*, which this writer *must* know, bears all the marks of credibility possible, and which is the ever-living source of light, from whence he hath kindled his taper. An author so acute, cannot but be convinced that he is reasoning against truth, when he opposes the great principles of Christianity; cannot but perceive, that sophistry guides the pen, when he pleads in the person of *Epicurus*, and when he attempts to decry the evidence of *Mira-*
cles.

At St. George's Church, Hanover-Square. 143.

Let me observe too, that the benevolence which thus leads to an active concern for the universal welfare, will naturally incline the good man to do all his kind offices in the most amiable and engaging manner. He will reverence the afflicted; and with so much mildness and humanity, administer his comforts, as shall never pain or shock the generous and sensible heart which receives them. Nor will he want solicitations to deeds of goodness and charity, because such actions are the delight of his soul, and the main employment of his life: he is in continual search after them, and

cles. Yet, can the man, who speaks such exquisite things on the subject of *Benevolence*, have a bad heart? I would fain believe not: and do earnestly wish, that he would not act as an enemy to society, and to the most pure and refined truth ever revealed to man: that he would engage in a better cause, and endeavour to set forth in their fine colours, and as he is able, the high precepts of the Gospel. For, let him only recollect, what must be his fate in a *future* world, (and he believes a future world) if the Christian Religion prove true? While the Christian, even upon *his* principles, cannot be wrong, should his religion prove false.

study-

studying every method whereby he may render himself signally beneficial to his fellow-creatures; so that by furnishing him with occasions of utility, you coincide with his favourite pursuits, and supply him with the most refined and exquisite satisfactions. Nay, should his beneficence be misconstrued, or ungratefully abused; should disappointment and perversion thwart and counteract his best designs; yet will he not grow weary, or be discouraged from the discharge of his duty. Candid in all his censures, and abounding still in the mildest constructions, he will persevere in the path of right: and knowing that success doth not always attend good deserts, or good endeavours, he will not be too anxious about the attainment; but self-satisfied in the rectitude of his intentions, he will leave the event to the Great Disposer of all things.

Well then may we repeat, even from this imperfect sketch, "How amiable, how useful, how excellent is Benevolence!" Would you see it in a clearer exhibition (as light is most distinguished by shade) Place by the side of our good man, the selfish, sordid, low-minded being, who
grovel

We have fed the hungry and cloathed the naked, even of those who are deemed our natural, and our most inveterate adversaries: And public charity rears up her lovely head, and triumphs! *There* she shews you Christian knowledge widely spread throughout the earth; and thousands of children instructed in the principles of evangelical truth *. *There* she shews you the desolate and afflicted widow, with her orphans round her, forgetting awhile the deprivation of former comforts, and their sad downfall from a state of plenty and of peace; while the generous hand of pity, by administering to their support, is supplying the loss of the affectionate husband, and indulgent father. *There* she shews you the sick, the wounded, and the lame, smiling amidst the anguish, and blessing the benevolence which affords them such, seasonable relief. *There* she shews you industry and honest labour sheltered under the ravage of a disease, whose contagion shuts it out from

* The Societies for propagating and promoting Christian Knowledge, with which the Charity Schools are connected.

mercy

mercy; or scorning the efforts of that disease, which heaven-taught art no longer suffers to walk attended with desolation and death *. *There* she points to the refuge of indigent pregnant women, awhile unmindful of their pangs, and gratefully acknowledging that goodness, which hath consulted their security and comfort, at the hour of sorrow and extremity. *There* she presents to your sight the retreats of phrensy, at lucid intervals thankful in her cells, for those kind edifices, which screen from public view the most formidable disguises, and mortifying abasements of human nature. *There* she shews you the chambers of deserted infants, of little out-casts, and unfriended orphans, kindly sheltered from the rude blasts of infamy, of ignorance, of ruin; and made instrumental to the commerce, the defence, and the domestic necessities of the nation †. And *there* she

* The useful Hospital for the Small Pox, not only relieves those who have it in a natural way, but also inoculates.

† The Foundling Hospital, the Marine Society, the Asylum, &c. &c.

shews you happy PENITENTS exulting in the goodness of their God; and pouring out their tears and thanks to heaven and their benefactors, for restoring them to all things dear and valuable to human creatures upon earth *.

* I heartily wish, that I was able to enumerate amongst these public and amiable works, "*An Asylum for the BLIND.*" There is no need to expatiate on the misfortune of loss of sight; nor to hint how painful it is to the humane and feeling heart, to be struck with the cries of the blind, at almost every corner of the streets of our metropolis. Would it not be a work of distinguished humanity, to remove all these unhappy objects to a proper place; and to employ them in such works as they are capable of executing, (there are many such works) and to allow them a comfortable subsistence?

I am pleased to find, that since the publication of this discourse, many worthy and benevolent persons have thought and talked of "*An Asylum for the Blind,*" Happy should I be, in seeing such an institution; as well as ready, to the utmost of my small power, to forward and promote it, by uniting with such as are willing to carry the design into execution.

Must

Must not, oh must not a benevolence like this, thus important, large, and universal, "which delivers the poor, the fatherless, and him who hath none to help him; which is eyes to the blind, and feet to the lame; which saves those who were ready to perish, and causes the widow's heart to sing for joy;—Must not this make our ears, when they hear it, to bless; and our eyes when they see it, to give glad witness" to the authors and promoters of such works of love? Can we refuse them our testimony, our esteem, our gratitude? May we not hope that the prevalence of a virtue, so estimable in the sight of God our Saviour, will plead with his goodness in behalf of our nation, so blest, so eminently favoured by him? will stand in the gap between us and our manifold iniquities; and secure to us, through many generations, those high felicities so peculiarly our own?

"O may the goodness of God not only crown our land with every blessing; not only pour forth abundantly into every heart that spirit of benevolence, which
I 3 "hath

"hath already been productive of so many
 "laudable undertakings: but may his pro-
 "vidential care prosper and succeed every
 "such undertaking! May the dew of his
 "mercy fall richly upon every good design;
 "and cause each one of them to flourish
 "abundantly, and bring forth the most de-
 "sirable fruits; to the encouragement, satis-
 "faction, and comfort of the benevolent, the
 "worthy, and truly honourable promoters of
 "them!"

But while we are wishing prosperity and
 good luck in the name of the Lord, to
 every benevolent institution, you will allow
 me to request at present your more parti-
 cular attention to that distinguished work
 of humanity, for which I am appointed to
 plead, and which surely deserves a far bet-
 ter advocate. But I am engaged: It will
 therefore avail me little to urge that I am
pressed involuntarily into this service; which I
 should have rejoiced to have seen perform-
 ed by one of abilities, of dignity, of repu-
 tation, far superior to mine: It will avail
 me little to urge, that I have not only
 said from the pulpit, but the press, repeat-
 edly

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edly and again *, all I had to offer on the subject; and what arguments can I now use in behalf of this amiable undertaking? All I can trust to, is the benevolence of your hearts, which your presence here proves, are already interested in favour of our charity.

And surely, if ever charitable design peculiarly claimed the patronage of the *great* and the *good*; it is this for which we plead. Every christian, every humane, every tender and compassionate motive unites to recommend and enforce it.

Mean and despicable is the attempt to raise the reputation of one work upon the ruin of another; or to think of applauding this, by depreciating the merit of that charity. True benevolence, however it may affect one more than another, will yet rejoice in all: and though it may not be able to lend much help to all, while more immediately attached to one; yet will it cordially approve all, and, as far as it can,

* See my First Sermon before the President, &c. 1759; That before the Duke of York: The Advice to the Magdalens: An Account of the Rise and Progress of the Magdalen Charity, &c. &c.

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assist them ; shining like a good planet, with a benign influence on all within its sphere ; and by the liberality of its sentiments at least, participating of the merit of every good work.

These, I know, are the generous ideas of the encouragers of our present design ; whose bounty is by no means confined to this single work of mercy ; but diffused, like streams of water, through the dry desert of necessity and suffering ; and communicated also to many other humane and praiseworthy institutions*. It will never therefore be judged that we mean to prejudice any one of them ; (God forbid that such a thought should ever harbour itself in my breast !) that we mean to divert the current of benevolence from other objects of pity, from other labours of love ; while for our present institution we urge, and will endeavour to prove, that it is one of the

* Let me request any person to compare the List of the Governors of the Magdalen Charity, with that of the several others enumerated in a former page ; and the recurrence of the same benevolent names will abundantly prove my assertion.

GREATEST

GREATEST charities in which Men or Christians can be engaged.

Now of human works, that must be the best and the most perfect, which approaches nearest to the standard of all goodness and perfection. Must not that then be the highest charity, which most resembles the charity of God ; of Christ ; and of good Angels ? Must not that be the highest charity, which provides not only for the bodily distresses of fellow-creatures, but for all their spiritual wants : which not only restores to health, to reputation, to peace in this world ; but, properly improved, to everlasting health and peace in the future world ? Must not that be the highest charity, which not only consults the happiness of the objects themselves, but which takes in a large and affecting circle,—all the dear and tender names of parents, brother, sister, friend : and which gives balm and relief to the most acute and tormenting of all pains,—the pain of the affectionate parent's wounded heart ? Must not that be the highest charity, which gives hope to the hopeless ; relieves from unutterable distress

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souls plunged into the very bitterness of woe; teaches the tongue to bless, which before in despair even blasphemed its God, and cursed its own existence; teaches the hands to labour, which were wantoning in the most pernicious idleness: and, at the same time, that it removes obnoxious and destructive, restores useful and industrious members to the commonweal?

Such is the charity, which we would recommend to your favourable succour: It cannot want that succour; for your hearts not only feel the noble touches of benevolence; but you are desirous to imitate the pattern of all perfection; to be like your God, and your Saviour; and to share the business and the blessedness of angels. This you will share, by communicating to our present institution; thus restoring to God, to happiness, and to hope, lost and ruined sinners! And sinners—let me add, further to recommend our institution—who, denied the shelter of this hospitable charity, what probability, I might say, what possibility have they to avoid the miseries of utter perdition? No *benevolent* heart would
surely

surely refuse them one chance, one single chance for repentance and life! And this is all for which we plead. Nay, certainly, not even the most *rigid virtue* could deny one chance, one single chance for salvation, when able to give that chance, to any unhappy fellow-creatures; and when morally assured, that they must for ever be lost without it!

“ But then, some may say, were it not better to unite all our efforts for the prevention of this evil, which is attended with such dreadful consequences?”—Yes, doubtless, we reply, if it could be prevented: but while human passions continue what they are, it is much to be feared that no efforts *can* wholly prevent this evil. Certainly by the increased diligence of the magistrate, much of the public nuisance, so justly complained of, and so reproachful to the police, morals, and religion of our metropolis, might be removed *, and it

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is

* Unquestionably these miserable wretches might be prevented from plying so scandalously in the great and leading streets of the metropolis: unques-

is hoped, will be removed. But while human nature remains as it is, men will seduce, and women will hearken; and there will ever be, as there have ever been, too many deluded objects, to move our commiseration, and to call for our christian concern.

“But these (it may be said again) are most worthless objects; they have brought themselves into these evils; and consequently merit no pity.” Alas! how superficially do they reflect upon the charity of God and of Christ; how little upon the nature of true benevolence; who thus object. For whom doth God dispense his providential blessings? upon whom doth his sun shine, and his light arise?—only on the just? For

unquestionably so many of the houses harbouring, notoriously harbouring them, might be discountenanced: unquestionably they might be prevented from sitting out, to ensnare, in *some parts* of the town, even in the *broad light* of the mid-day! and all this without any *danger* of lessening the number of such women to that degree, that *worse vices* would follow!—as hath been the *insinuation* and *pretence* of some, who perhaps, are glad of an excuse for their neglect of proper exertion in this matter.

whom

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whom did God send his only begotten into the world? for whom did that only begotten bleed and die on the cross?—only for the worthy and deserving? No: for a world of SINNERS; for ALL OF US, whose many offences have made us obnoxious to the condemnation of God! and who, therefore, shall we say, “merit no pity?” Far different is the method of our God’s gracious dealings with us! The prodigal son in the gospel brought himself into a state of indigence and misery; yet did not his father utterly reject him. The adulterous woman; the impure Magdalen; the denying Peter, all, all of them were in this respect without excuse; their mouths were stopped before God; guilty and self-condemned, they had nothing to plead. Yet did He freely forgive them all their trespasses. “Nay, and all the souls, which are, were forfeited once; and he, even he who might best have taken the advantage, found out the remedy *.”

Besides, that benevolence cannot be deemed perfect, which distinguisheth only the

* See Shakespeare’s *Measure for Measure*.

good

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good and deserving : *they* not only merit our esteem, but demand our assistance : it is a kind of debt due to *them*. But we then shew true philanthropy, when not the merit alone, but the necessities and distresses of objects move us to their relief, when we are withheld from dispensing our seasonable bounty by no narrow and unworthy prejudices : it being sufficient to engage all our best services, with the good *Samaritan*, that a fellow-traveller, though a Jew, stands in need of the succour which we are able to bestow *.

Thus much may be urged in behalf of the objects of our present concern, upon the supposition of their utter unworthiness.

One would however imagine, that no human beings could be precipitate in their

* Let it here be observed, that there can be but two reasons for punishing, or for permitting persons to continue in a state of suffering ; namely, for *example* or *reformation*. When these ends are answered, it is as barbarous as it is useless, to punish : it is absolutely inhuman not to relieve the sufferer. When, therefore, unhappy women are desirous to reform and amend ; what can justify our conduct, if we refuse them the means ?

censures

centures, or hasty in their condemnation of fellow-creatures, misled by a passion, which, however fatal and dangerous, when unmortified and unsubdued, is yet, for wise and good ends, interwoven in the frame of our nature; and from some aberrations in which, but few, it is to be feared, can plead absolutely guiltless. When therefore we consider the strength of passion, and the imbecility of reason; when we consider that the most generous and humane dispositions have sometimes been led captive by this delusive passion; when we consider that such, many such, most celebrated in history, have not only felt and acknowledged the severest checks of conscience, but by God's grace, have become as eminent for their penitence as for their faults: such reflections must soften the rigour of our judgments; must lead us not to doubt of the possibility of the thorough and real reformation of those unhappy young creatures, who have fallen victims to a passion which is common to our nature; and who have much to urge, much to plead in their own behalf, and in request of our forgiveness and compassion.

Some

Some of them will tell you, of the base and treacherous arts of merciless seducers; who, by every unlawful method, by vows, by promises, by oaths, won their unsuspecting, honest, gentle hearts; heart, yet unpracticed and estranged to guile! won and abandoned them (ah cruel and perfidious! let such boast their conquests!) won and abandoned them to sore destruction. Some of them will tell you of the afflicting and early loss of careful and affectionate parents, who left them,—left their beloved orphans, to an injurious world; left them an easy, artless prey, or ever they could distinguish evil from good, or good from evil; a prey to the inhuman barbarity of the savage ministers of lust. Others, with streaming eyes will plead, as a coercive argument for their continuance in such a state, that they could find no hand to relieve, no heart to pity; that there was no place for them to fly unto, that none cared for their souls: that their friends, nay, their dearest parents, forsook them! that they had not, they could not find where to lay, where to conceal, their wretched heads!

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heads! And some will urge the strong and irresistible calls of hunger and of thirst; appetites which must be satisfied: But,—ah truly pitiable daughters of affliction! not solely hunger and thirst of their own, but of a miserable babe perhaps, the sad issue of their unfortunate guilt,—yet not on that account the less claiming all the tenderness of maternal love! And could the mother see the little helpless innocent perish in her arms? Could she behold its tongue cleaving to the roof of its mouth for hunger, and for thirst? Oh what could not a mother rather behold! what virtue would not sink under such a trial! *Can a woman forget her sucking child?* Pity her, oh pity her, ye happier mothers: and say, could ye not excuse a crime—say rather, will ye not bless this hospitable charity, which relieves the inexpressible distress of many such miserable women?

Indeed, I cannot but observe here, that so scanty are the means of subsistence allowed the female sex; so few the occupations which they can pursue, and those so much engrossed by our sex: so small are the
the

the profits arising from their labours, and so difficult often the power of obtaining employment, especially for those of doubtful character; and frequently so utter their unskilfulness in any branches of their common industry, from a mistaken neglect of their parents in their education;—several of whom, while they absurdly expend much on boarding-schools, think it beneath them to have their daughters taught a trade.—So scanty are the means of subsistence, arising from these and the like causes, that, it is but too well known, many virtuous and decent young women, left desolate with poor unfriended children, have been compelled to the horrid necessity (and we want not to be told, what numbers in this great city lie in wait to improve, and turn to their own advantage that necessity) of procuring bread by prostitution! which nothing could have induced them so to procure, but the cries and tears of hungry children, craving repeated supplies of food, which thus becomes the food of bitterness to the mother, and renders life the most oppressive burden.

But I dwell not now on the peculiar hardships, difficulties and distresses of the female sex: I dwell not upon the temptations to which they are exposed; in the free and unrestrained use of which, cruel seducers even think themselves justifiable: I dwell not upon the superior *advantages*, (if advantages they may be called) which our sex hath over them; whose reputation suffers no stain even from an avowed indulgence in this vice; while one unhappy deviation blasts the fair beauty of female honour.—I dwell not upon these topics; they have been already sufficiently handled.

Suffer me only to remark, that the success of this undertaking serves above all things to recommend it, and to remove every objection which either caution or malevolence might have to urge against it*. Of the first two hundred women who voluntarily sought this happy covert from the storm, but a very inconsiderable number at this time remains in the house; and some of them so perfectly happy and satisfied with their situation, that they pray never to depart thence, and have intreated permission from

* See the account at the end of the book.

from the benevolent governors of the charity, to pass their lives secluded from temptation and danger, within those walls where they have found safety and peace.

Of the rest, many have been introduced into decent services, where they have conducted themselves with so much propriety, that several have claimed and received that bounty, which the rules of the charity assign as an encouragement to those who continue a year in their services, and meet the approbation of their superiors: For, particular application is given, not only to the habituating them all to industry, but likewise to the teaching the uninstructed such branches of female employ, as may qualify them for different provinces, and enable them to get their livelihood with honesty and credit, when they are replaced in the world.

That some should again return to impurity, could not but have been supposed by the most sanguine espousers of this charity. But it surely deserves attention, and is some proof of the right principles imbibed in the house, that the greater part, even of those who have been discarded with dishonour

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dishonour, have fought for and readily undertaken the hardest services, rather than return to their former detested way of life: nay, and some, to avoid that necessity, have even applied to magistrates to send them abroad, and thereby capacitate them to procure an honest and industrious subsistence.

While it ought to be mentioned, as a mark of the good government and regulation of the house,—and I think we may add, of the good intentions and right principles wherewith these women enter it—that since the institution of it, no acts of flagrant indecency or gross misbehaviour have ever appeared; though no punishments or corrections are ever used; for nothing but the law of reason, of religion, and of lenity, is permitted to rule in a place, designed for a comfortable and desirable retreat to the sincerely penitent.

Besides those who have been placed out in the world, several have been restored to their rejoicing parents. And could you have been spectators of the many affecting scenes, which have passed on these occasions, your sym-

sympathetic hearts would have melted, and you would have blessed a charity productive of such celestial comforts. Could your hearts be unmoved, if you saw, what the Directors of this Charity so frequently see; if you saw an aged parent introduce a young and hapless daughter; if you heard her with the voice of maternal anguish, thus tenderly implore your aid; “ For the sake of our
 “ adorable and compassionate Redeemer, take
 “ my wretched, ruined child, into your
 “ kind protection; save her, oh save her
 “ from utter destruction; and, in so doing,
 “ save also the life of a miserable mother!
 “ She was once my sole comfort, once
 “ my most pleasing hope! I trusted that she
 “ would have been the staff and support
 “ of my old age, and have held me up
 “ amidst all the sorrows and afflictions of
 “ widowhood! But alas, a cruel spoiler
 “ came; deceived her, artless as she was;
 “ deluded and withdrew her from my roof
 “ and protection! In vain, with parental
 “ anxiety, I sought her: conscious of her
 “ crime, she still flew from me; and abandoned by her perfidious deceiver, whose
 “ heart

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"heart was harder than the nether mill-
"stone, she became a prey to the arts of
"those who lye in wait to destroy the
"young and the friendless! Defiled and
"diseased, lost to reputation and herself, I
"have at length recovered my child;—for
"still she is *my* child, though thus unhappy!
"And, on my bended knees, I implore that
"you would have pity on a mother's an-
"guish; that you would commiserate a wi-
"dow's distress; that you would save my
"dear, though polluted daughter, from that
"extremity of horror and perdition, which
"otherwise must unavoidably attend her!
"Compassionate her youth: pardon the past:
"her tears witness her contrition; let them
"plead for her; let her mother's tears also
"plead for her: save us, oh save us both from
"the agonies of despondence! So will the
"blessing of those who are ready to perish
"come upon you; so will you be fathers to
"the fatherless; and cause the dejected wi-
"dow's heart, long unacquainted with com-
"fort, to sing for joy!"

Could *your* generous hearts refuse to such
a petitioner the relief she required?—I am
convinced they could not. Now then,
imagine,

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imagine, that many such are pleading with you for your liberal contributions to this charity; contributions sufficient to enable its governors never to have the hard and painful task of rejecting petitioners of this sort; sufficient to enable them to enlarge their mercy, and to open wide their blessed doors, like those of heaven, at the call of every pitiable and repenting object.

And, only think, if the benevolent heart feels such a gust of joy in relieving the present anguish of such melancholy sufferers; what must it feel, when it beholds the good effects, the full fruits of its compassion; when it sees the top-stone brought forth with gladness; sees the work perfected, in the complete felicity of those to whom was ministered its first and kindly succour?

Among many of this sort, let us not pass over a striking instance of the grateful parents of a young woman, who had been a considerable time in the house, had behaved herself with all propriety, and a few weeks past was taken home to her transported family. How pleasing, how tenderly pleasing was it, to see her parents, with eyes full of tears, pouring forth, in broken

accents,

accents, their thankful hearts to the governors of this charity ! “ Blessed charity, said they, which hath saved our child, our beloved daughter from everlasting ruin ! A charity, for the prosperity of which we must ever pray, and the benevolent supporters of which we must ever bless, as (under God) the authors of all our felicity ; as the restorers, almost from death, of our lost and undone child ! Amidst the numberless obligations conferred upon us, permit us (continued they) to ask yet one more ; permit us, with our recovered and new-born daughter, to seal our vows of thankfulness and devotion at the altar of your *Chapel* ; and to present ourselves with our child, at that holy table, to HIM who hath done so great things for us ! ” Who could hear such language without emotion and delight ? But who, unmoved and undelighted, could behold these christian and truly sensible parents, kneeling on either side of their daughter at the altar ; presenting their mutual thanks, and lifting up their eyes in expressive gratitude and gladness ; the parents for their recovered child ; the child for her reconciled parents, and with them, her God, her peace, her present and eternal comfort restored and secured to her !

K

these

These are fights which must refresh every benevolent mind; these are fruits of our charity, which must render it amiable in all your eyes; which must make you anxious to communicate liberally to such good; to be fellow-workers in deeds of such distinguished excellence. For, granting that many should abuse this well-intended design, (and what designs are not liable to abuse?) granting that half, only half of those who seek its friendly shelter, should duly improve its proffered blessings; nay, granting that a tenth part only should be saved from the most exquisite distress which can affect human creatures; that only a tenth part should be saved from an early and shocking death, amidst all those miseries which are of most fearful name—should be saved from the unutterable miseries of death eternal; surely it were a work well worthy all our pains, well worthy all the approbation and aid, which the great, the virtuous, and the good can give.

But, indeed, we have all the certainty which the nature of the work will admit that a far greater proportion properly improve the benefits of this institution, and are not only made happy themselves, but diffuse that

happiness

happiness through the wide circle of their loved relations : while, at the same time, they are restored to the state, and become useful members of it :—a circumstance by no means inconsiderable at a period when war is spreading so widely its terrible devastations of the human species ; nor indeed at any time inconsiderable, in a commercial nation like ours, whose strength and prosperity depend on the number of its inhabitants.

However, respecting some of the objects, we have absolute certainty : for it hath pleased God to call away some of them since their admission into the house ; who have died with such marks of real Repentance, that no man could entertain a doubt of their forgiveness and acceptance with their Redeemer. And oh ! what a transporting thought is that to a mind duly sensible of the worth of an immortal soul ! Possibly, had they not been admitted within these charitable walls, they had perished, horribly perished, in the streets, amidst cold and nakedness, famine and disease, uninstructed, unrelieved, unpitied, impenitent ! perished miserably in this life, only to enter on another far more miserable !

And indeed, when this thought extends itself to all the women now in the house, blest

with health, restored to happiness, industriously employed, and chearfully singing praises to their God; many, very many of whom, most probably without this relief, had long ago ended their days in the extremity of sufferings,—young and wretched victims to the desolation of wide-wasting and unrelenting lust,—our compassion must be moved; and the benevolent heart will want no farther recommendation of a work so productive of the highest good which mortals can aim at, or accomplish *.

Of which, one example further before I conclude, will serve more fully to convince

* This single circumstance of the *preservation of so many lives*, which is effected by the Magdalen Charity, should alone be sufficient to recommend it to the public attention. From the general account it appears, that but eight have died out of the number of 483, who have been received into the house, since its first opening. In my first sermon, p. 84, I observed, that it is probable *sixty* in an *hundred* or more, of these objects would have been dead in two years: and upon this calculation, which I believe to be pretty just, what a great saving of lives is here to the public and lives, in general, of subjects under twenty years!

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you : one example, in which you will trace with a sympathetic pleasure, the tender struggles of christian rejoicing and parental affection.

An amiable young creature, just in her sixteenth year, was admitted into the house: her conduct was humble and blameless, such as became and denoted the penitent. After her admission, she had the happiness to be reconciled to a mother who had felt the severest sorrow for her misconduct, who affectionately loved, and was beloved by her child. Not long since she was seized with a mortal disease, which she bore with cheerfulness, fortitude, and resignation. When she perceived the hour of death approaching, she earnestly desired to see her widowed parent, and to take her last farewell. As soon as it was possible, the afflicted mother came: the soul of the daughter seemed to revive at the voice of her parent. The interview was pathetic and affecting: none present could refrain from tears. But it was scarcely passed, scarce had the tender parent pressed the cold and trembling lips of her child, before the fluttering soul quitted its earthly habitation; as if it had only staid to pay this tribute, and to perform this last office of filial duty and love.

Parental affection then, and christian joy strove with each other in the mother's breast. For awhile she spoke not: she could not speak. Tears at length burst forth; she wept: she could not but weep for her daughter once lost, but now doubly precious to her, by having been found, and restored to obedience and virtue. She could not but weep for her *only* daughter, thus early cut off from her, when she had formed pleasing views of their happiness and comfort together. "Yet
 "let me not weep, said the parent; rather
 "let me rejoice, and bless the goodness of
 "God! Had my child perished in her state
 "of sin, had she been cut off amidst prostitution, disease, and misery, what could have
 "supported my soul? Now, by the blessing
 "of this heavenly charity, I have seen her die
 "in such a manner, that I cannot doubt her
 "happiness with God. I will not weep for
 "thee, therefore, my child, my dearest child!
 "blessed, for ever blessed be God, who has
 "saved thee from destruction, and reached out
 "his merciful hand to rescue thee from woe
 "everlasting! Blessed, for ever blessed be
 "those, into whose hearts he put it to open
 "the doors of this house of repentance: may
 "these our benefactors for ever be blessed!"

"And

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“ And may their good hearts be refreshed
“ with the knowledge of many, many daugh-
“ ters dying true penitents like mine: may
“ they live to have the constant and fervent
“ prayers of many, many parents made happy
“ like me !”

As it is impossible for me to add any thing to this real and interesting relation, (more affecting far, believe me, than I can describe) I will leave it with you : nothing doubting but as parents ; as christians ; as lovers of your country ; as full of humanity and benevolence ; you will all think yourselves engaged to support and encourage an undertaking, by which the aching hearts of so many parents are comforted ; by which so many souls are saved ; by which so many members are restored to industry and the state ; by which every office of benevolence is discharged ; the hungry fed, the naked cloathed, the stranger taken in, the sick relieved ; eyes given to the blind, and feet to the lame : “ for the worst of blindness, that of the mind, is removed, while the wandering feet are led into the paths of peace and virtue.” * Who can be indif-

* See the preface to the History of the Penitents in the Magdalen House.

ferent to an institution productive of such universal good? an institution, to which we, my *brethren*, cannot refuse our best assistance! many from motives of honour; all from motives of gratitude to that ever valuable sex, without whom life would be vapid, and every labour irksome †. Nor can *that amiable Sex* refuse their best encouragement to an institution, whose very foundation witnesses an high regard for the interest of their sex, and a tender concern for the distresses of that part of female individuals for whom we plead. The happy virtuous will learn to pity them, from a review of the comforts which they themselves enjoy; so richly fed by the bounty of providence, they will not refuse to these daughters of misery the crumbs which fall

† If the price of a *good woman* is beyond gold; if the sincerest joys of life flow from the conduct of *virtuous women*; and the acutest miseries from the *vicious* part of the sex: were it possible to drop the consideration of a future state, the converting *bad women* into *good ones*, would be a work worthy the highest applause of *men*, as the conversion of sinners is a subject of joy to *angels*. Even the consciousness of such a *good intention* will assuredly advance their happiness who attempt it."—*Hanway's Reflections*, vol. 2. p. 284. See also p. 289

from

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from their table. Nor, while they readily admit the possibility of reformation in our sex, will they teach us so severe a lesson against themselves, as to deny that possibility to any of their own: especially, when secluded from the world; because retirement naturally leads the mind to recollection, and gives an edge to serious reflections.

But why should I urge thus much? It is enough, that you are *great*, that you are *benevolent*, that you are *christians*, to assure us, that this institution shall never want your ample succour: An institution indeed hitherto remarkably blest and honoured; and at whose religious and affecting service in the *Chapel*, we have seen many a *noble* eye shed tears of pity and generosity! tears, which have dignified nobility, and which spoke the heart good as well as great. Won by that service, and the genuine piety of the penitential votaries there, many who came thither with far other intentions, have confessed the humanity of the undertaking; many who shall hereafter come, will own, we trust, that their objections (if yet any objections remain) are done away, and their scruples silenced: while their hearts and their eyes testify a perfect approbation of a charity, in every respect conformable

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to the gospel of Christ, and in every view honourable to the times in which we live.

I cannot in justice conclude, without saying, “and in every respect honourable to *you*, its benign and unwearied supporters, directors, and managers.” From the happy knowledge of many of *you*, I have been enabled to draw that picture of the BENEVOLENT MAN, which I gave you at the beginning ; for you exemplify the character. Go on in that work, the establishment of which abundantly testifies the goodness of your hearts, and the reality of your religion : the conduct of which abundantly testifies the delicacy of your sentiments, and the strength of your judgments. Go on, secure of the estimation and applause of the virtuous and the valuable : superior to the little taunts of meaner thinkers ; superior to all the opposition which *weakness of understanding*, or *malevolence of heart* would throw in your way. That charity is not perfect, which is intimidated or discouraged by difficulties in the prosecution of its just and upright purposes. Firm in your benevolence, and extensive in your generous prospects, go on ; and you will see the good work prosper under your hands. You are engaged in an honourable, a delightful enterprize. God is

for

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for you, and he will crown your endeavours. You shall enjoy, what is infinitely beyond every other satisfaction, the fervent thanksgivings of many parents made happy by your means; you shall enjoy the blessing of many, once ready to perish, but who, thro' your charity, are now rescued from the depth of misery and despair, and restored to hope and comfort. Industry, when it hears of it, shall praise you: your country shall hold your names in honour and esteem. And, what is a consideration far superior to all, the great God, who looks down from heaven with peculiar complacency upon acts of love and benevolence, shall guard you with his more especial protection in this world; and reward you, thro' the merits of his Son, with distinguished honour in the world to come.

“Yes, blessed Lord, may they all inherit that glory! all who contribute to this christian design! all who contribute to the reclaiming lost souls! Oh may they all enjoy thy continued protection, thy peculiar favour! shield them in every danger; guide them in every difficulty: bless them in their going out, and their coming in; bless them in their domestic, bless them in their public life; bless them with all desirable blessings

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below;

below; and bless them most, when most they want thy benediction—in the time of disease, and at the hour of death! Do thou, O God, make their beds in their sickness: do thou, graciously sustain them in their last agonies! And in the tremendous day of judgment, do thou kindly remember their works of mercy, and fulfil in their behalf, thine own most faithful promise, “That they who are wise, and turn many to righteousness, shall shine as the brightness of the firmament, and as the stars for ever and ever!” *Amen.*

God, who looks down from heaven with
 his eye of love and
 his arm of mercy, shall guard you with his more
 powerful protection in this world, and reward
 you with the merits of his Son, with the
 glorious honour in the world to come.

“Yes, blessed Lord, may they all inherit
 thy glory, all who contribute to the
 glory of thy name! all who contribute to the
 glory of thy name! Oh may they all enjoy
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A
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JEREMIAH, Chap. XIII. ver. 23.

Preached at the

C H A P E L
O F T H E
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FOR
THE
YEAR
1850

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OF THE

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JEREMIAH XIII. 23.

CAN THE ETHIOPIAN CHANGE HIS
SKIN, OR THE LEOPARD HIS SPOTS?
THEN MAY YE ALSO DO GOOD, WHO
ARE ACCUSTOMED TO DO EVIL.

AS unpromising a Text as could have
been pitched upon before the present
Audience!—But, let us not judge too hastily:
The very reason, why I have chosen it, is be-
cause it appears so unpromising, and because
perhaps, it is almost the only Text, which with
any plausibility can be urged against our pre-
sent institution; or thrown out to distress the
minds, and discourage the endeavours of the
Women, who fly to this place of refuge, to
reform and reconcile themselves to God. And
I imagined, that it would be an acceptable
service, both to them, and to the supporters
of this humane undertaking, to set forth at
large the genuine sense and meaning of this
passage of Scripture; and consequently to
shew,

shew, That it by no means tends to discourage the good endeavours of the penitent ; nor of those, who, with true Christian benevolence, open the door of mercy to such.

Low and narrow minds, when they are not inclined to contribute to the support of good and laudable undertakings, in order to secrete the true reason, and to screen from notice their own littleness,—with a malevolence as base, as it is mean,—are used to throw out objections, and to scandalize the work, which they mean not to encourage. While others, from a weakness of understanding ; an ignorance of the Christian Religion ; and a fond desire perhaps to cultivate the friendship of particular persons, highly extol one charity, as superlatively best : and with a dissingenuity, and a want of judgment and piety, not less pitiable than despicable, endeavour to establish their own favourite, upon the discredit and ruin of all others. In this attempt they are as absurd as the man, who should endeavour to raise the reputation of his friend, upon the censure and reproach of all mankind.

Christian Benevolence is a great, a noble, a godlike principle ; which leads us to rejoice in Good, of all, of whatever kind ; by whomsoever,

foever, or wheresoever it be done. And when we see men exerting themselves in compassionate and commendable undertakings, though the greatness and excellence of the design may not strike us with equal force, as it strikes them; yet our hearts should give their approbation; and every generous tongue will say, "We wish you good luck in the name of the Lord."

Indeed, there is not the least doubt, but that whenever men undertake charitable and kind works, for the comfort and advantage of their fellow-creatures, with sincere and upright intentions, the blessing of God will attend them; and every Charity, good and useful in itself, and well meant, will meet with sufficient encouragement, in our benevolent times;—will find Men of virtue sufficient to assist, promote, and support it; nor is there any manner of need to use little and desingenuous arts, or to wish to rise on the ruins of a rival.

Though this might be enough, and more than enough perhaps, to answer to men of this stamp, yet I must be allowed to add, that when they urge against the possibility of reforming the vicious, the Text of *Jeremiah*,
Can the Ethiopian change his skin, or the Leopard
his

his spots * ? they seem to forget entirely “the nature and end of the Christian Religion;” while they reason unfairly, and make such an use of his words, as would shock the Prophet, should he hear them.

I. For, I would ask them in the *first* place, Is not the great, the characteristic blessing of the Christian Religion, “pardon of sin;”—free and full pardon of all sin, however great or complicated, upon true Faith and sincere Repentance? Did not Christ come into the world to save sinners? Was he not named *Jesus*, of the angel, because *he should save his people from their sins*? hath he not himself over and over declared in his Gospel, that He came to call Sinners to repentance; that therefore he conversed freely with them,—as a Physician is conversant with the sick, because they want his aid and healing medicine; which they do not, who are in perfect health? and are there not instances abundant on record, in the word of truth, of Sinners, habitual, grievous Sinners, not only admitted to our Lord’s presence, but pardoned by Him?—nay, and becoming in consequence the greatest

* See p. 2—9 of Mr. *Hazeland’s* Sermon, preached before the governors of the Asylum, in the year 1760.

penitents, and most exemplary believers? And hath not this been found the case in every age and period of Christianity?

Consider then, that, if you understand this Text of *Jeremiah* in its full extent, as implying as great an impossibility, that they who have been accustomed to do evil, should ever do well, as it is for the *Æthiopian* to change his skin, or the *Leopard* his spots—which is indeed an utter impossibility:—If, I say, you understand the words in their strict, literal sense; Why then, farewell the comforts of the Gospel of Christ! Farewell the glad tidings of pardon and peace to the penitent! Sinners are in a desperate case indeed!—Christ hath died in vain; and all our preaching, and all our offers of his grace and mercy, are mere babbling; are idle and insignificant!

This, with all Christians, should be a very sufficient argument, in my mind, to prove, that the passage is not to be understood in this general and unrestrained sense. But indeed, we have another argument, and that a pretty strong one too, to urge against this interpretation; and that is “Matter of fact:” The experience, not of Christians only, but of others also, in almost every age of the world, undeniably assuring us that many, who have
been

been accustomed, who *have learnt*, as the original is, *to do evil*, — (understand the phrase in as strong a sense as you please) that many such, have, on the other hand, *learnt*, and *accustomed* themselves to do well. — It would be endless to produce instances: *Manasseh* and *Mary Magdalen* may properly be mentioned, because I have dwelt upon their examples in this place. We cannot look into history, sacred or profane, without sufficient proof: Even the divine *Socrates*, the first, and greatest master of the heathen World, fairly confessed the predominance of evil passions and habits, and his Victory over them: And Saint *Austin*, whose name and piety are almost one and the same, lived for above the thirty-first years of his life not only in the darkness of the worst heresies, but *accustomed*, habituated to the practice of the most sensual lusts.

But, not to dwell upon individuals, I would only ask, What can be so strong as Saint *Paul's* words, to some of his converts, whom he speaks of, not only as *accustomed* to, but even *dead* in trespasses and sins? Nay, he ranks *himself* in the same degree; “Even when *WE* were dead in sin, he quickened us, together with Christ.” And, writing to the *Corinthians*, he mentions some of the grossest crimes

crimes, whereof he says, they once were guilty, tho' now reformed—" *Be not deceived; neither fornicators, nor adulterers, nor idolaters, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.*" Here, it must be allowed, is a list of some of the worst vices to which men can accustom themselves. But these *Corinthians*, guilty of them, were not given up, as *desperate*.—No; the Apostle adds, "*And such were some of you;—But ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God.*"

This testimony, it must be acknowledged, is decisive: I will only add, that, in agreement with it, the primitive apologists for Christianity always apply to this evidence of the truth of their Religion:—They appeal to the vicious, and habituated sinners of every degree, who, thro' the grace of God in Christ, had been converted to a new and holy life. And they challenge their enemies to controvert this proof, as the instances were numerous, and continually before them;—Instances, of the unclean and impure becoming chaste and virtuous; the drunkard, sober:

sober; the churl, generous; the cruel and hard hearted, tender and compassionate; the dishonest, faithful; and the idle, diligent. This, in truth, was no more than what the Prophet, in his elegant manner, foretold should be the consequence of the coming of the Prince of Righteousness; when *the wolf should dwell with the lamb, and the leopard lie down with the kid; the calf, and the young lion, and the fatling together, and a little child should lead them;** that is, Savage natures should be tamed, and Christian virtues reign there, where the fiercest and most destructive passions were before predominant.—Nay, and to these examples, if need were, we could add some from the present house of reformation; of whose real repentance, and thorough change of heart and life, it would be impossible to doubt.

II. Having then shewn *what is not* the true sense of the Text, it may be time to enquire *what is*.

Now, in the first place, I would observe, respecting the eastern style in general, that it is high and figurative, and abounds with strong metaphors and allusions, which must be reduced a good deal, before we can deter-

* Isaiah, chap. xi. ver. 6, &c.

mine their precise meaning.—Again, I observe of the prophetic style, that, as it is perhaps the most sublime of all the eastern writings, so are the figures, metaphors and allusions in it not less bold, than they are beautiful and expressive: But they make it difficult to be understood, and should render us cautious in our reasonings upon it. An example of this you have in the passage from *Isaiah* just quoted, respecting the change of dispositions, signified by the taming of the wildest animals. In another place, this same Prophet has these remarkable words; “*The stars of heaven, and the constellations thereof shall not give their light; The sun shall be darkened in his going forth, and the moon shall not cause her light to shine:*” * Which passage they who are unacquainted with the genius of the prophetical writings, and their frequent reference to hieroglyphical ideas, would not readily understand in its true and undoubted meaning, of the total destruction of the civil and ecclesiastical polity of the Jews.

I produce these examples only to shew, how figurative the prophetic style is, how lofty and elevated: and consequently how much we shall mistake, by understanding any such passages in a merely literal sense. Now, read the

* See Chap. xiii. 10.

passage in hand, from *Jeremiah*, under these restrictions, and you will perceive, That it is an high and exaggerated expression of the prophet, in his great warmth for the cause of God; implying only, that “after all the messages which God had sent by him to the Jews;—after all the mercies which their God had shewn to them, they were so hard and ungrateful, that he could scarcely entertain a good hope of them.”—And he strives to arouse, to awaken, to stimulate them, by the strongest words and arguments possible.—“Can the Ethiopian change his skin, or the Leopard his spots? no, they cannot; and I fear there is almost as little reason to suppose, that you, who are so accustomed to do evil, to transgress and rebel against God, will ever learn to do well; will ever obediently return to him, and leave your idols, and your iniquity.”

This is as much as we can fairly draw from the text; for, that it includes not an absolute denial of the possibility of their return, every other chapter of *Jeremiah's* prophecy clearly proves: In which he is continually exhorting them to repent, and to return to that God, who *will abundantly pardon*: and he uses consequently every argument, drawn from every consideration, and from every pas-

sion

tion, which he conceived might become effectual. Nay, and the very last verse in this same chapter is itself an undeniable testimony, that, he meant not to speak of—that he did not by any means believe, the case of those to whom he addresses himself, to be desperate, or all hope of their amendment vain.

Upon this verse I could be content to rest the whole of the argument; for, nothing can be more full and more pathetic, than the prophet's expostulation in it; which, surely, would have been ridiculous and absurd, had it been as utterly impossible for them to be made clean, to repent and reform, as for the Ethiopian to change his skin:—*I have seen thine adulteries, saith the Lord, and thine abominations on the hills in the fields; thy spiritual adultery, that is, by which is meant idolatry* throughout the prophets.—*Wo unto thee, O Jerusalem! wilt thou not be made clean? wilt thou not be purified and pardoned? when shall thou once be?*—The original is remarkably emphatical—*When once?* as if the tender mercies of God would not allow him utterance—while he vents his paternal desires for their return in broken wishes, and earnest longings, too vehement and affectionate to be expressed.—*When once?* “how long wilt thou

L

refuse

refuse to forsake thy unrighteousness? As I live, saith the Lord, I have no pleasure in the death of a sinner, but that he should repent and live: wherefore, turn ye, turn ye from your evil ways, for why will ye die, O house of Israel * ?”

After all, it should be particularly observed, not only that this passage is applied to the Jews of that day, with a peculiar force and propriety,—when their idolatries and crimes had been so many and aggravated, that they had wearied out the patience of God, who had now determined to punish them with seventy years captivity; and therefore, it should with great caution be applied or accommodated to any other persons:—*This* not only to be observed, but we must remark that it is a proverbial expression, and proverbs we all know, are never to be received or understood in their extensive sense. They serve to convey general truths, but, applied to individuals, are often found not only false, but prejudicial. We might easily produce examples enow of this, from our own language which abounds with proverbs; many of them wise and excellent; but, many of them cruel

* See Ezek. xxxiii. 11.

and malevolent ; and by which, if we were to judge or act, we should wander far from the paths which Christian truth and benevolence would approve. Indeed it is a common rule with all commentators on the scriptures, never to strain proverbial expressions, but to soften and reduce them. There is a passage very pertinent to our subject in archbishop Tillotson's Sermons, where, speaking of our Text, he says, " That this expression, of *the Ethiopian*, &c. is much to be mitigated, will appear, by considering some other like passages of scripture. As, where our Saviour compares the difficulty of a rich Man's salvation, to that which is naturally impossible,—to a camel's passing through the eye of a needle ; Nay, he pitcheth his expression higher, and doth not only make it a thing of equal, but of greater difficulty : " I say unto you, it is *easier* for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." And yet, when he comes to explain this to his disciples, he tells them, that he only meant, that the thing was very difficult ; *How hard* is it for those that have riches to be saved !"—and in another place, " for those that trust in riches !" and that it was not *impossible*, but, speaking according to human

probability; *with men this is impossible, but not with God.* And thus also it is reasonable to understand that severe passage of the Apostle to the Hebrews. “It is impossible for them, who were once enlightened, &c. if they fall away, to renew them again to repentance:” * It is *impossible*, that is, it is *very difficult*.

In like manner we are to understand this high expression, (which is very hyperbolical,) “Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good, who are accustomed to do evil:” that is, This moral change of men settled and fixed in bad habits, is very difficult: though,—as the archbishop goes on to shew,—there is great ground and hope of encouragement that it *may* be done: And, when we consider the Christian Religion, and the power of divine grace, there is all the reason in the world to believe that it *will* be done, when we heartily set about it, and use every necessary and proper endeavour.”

But I remark once more, that the Text itself may be translated and understood differently. You will observe, by referring to your Bibles, that the word *then* is printed in

* Heb. vi. 4. 6.

Italic characters; which is always a certain mark, that there is nothing for the word so printed in the original Hebrew: and I conceive the passage may well be understood thus—*Can the Ethiopian? &c.* No: that is impossible:—*BUT you who have been accustomed to do evil, may learn to do well:*—and for this purpose he proceeds, *Therefore will I punish you with temporal trials and afflictions, to bring you to this true repentance:* And he adds in conclusion, *How long? when will this true reformation and repentance take place?*—Many similar methods of expression might be produced from the prophets*; But I lay no stress on this criticism, as the former arguments are quite sufficient to shew the genuine sense of the passage.

Thus then, what I have urged will, I hope, serve abundantly to remove all objections which may arise from this Text, against attempts to reform the vicious, when made either by themselves or others: And I have been led to these remarks, thro' a zeal for that first and most benign of all truths,—the

* “Can a Woman forget her sucking child, that she should not have compassion on the son of her Womb? &c. Yet will I not forget thee.” *Isaiah lix. 15.*

free and perfect pardon of every penitent's sins, thro' faith in Christ Jesus;—that *Christ Jesus, who came into the world to save sinners!* Thus, pleading the cause of every one who acknowledges the want of this glorious salvation, against the self-righteous and pharisees of our days; who would repeat the old objection against the Disciples, which *they* of former times made against the Master; (and indeed it is enough for the disciples if *they be as the master*)—"Why do you eat, why do you converse with publicans and sinners?" "They that be whole, said the divine Redeemer, (and, in so saying, he hath instructed *us* what to reply)—need not a physician; but they who are sick: But go ye, and learn what that meaneth, I will have mercy, and not sacrifice: for, I am not come to call the righteous,—the self-righteous and self-justified—but sinners to repentance." *

1. These are declarations from the lips of infinite love, who lived and who died to save us, sweeter surely to the penitent soul, sweeter surely to all *YOUR* souls, than honey to the taste, or the most ravishing music to the ears!—Declarations, which must not only comfort you, under every gloom of doubt and uneasiness; but encourage you to persevere,

* See Page 72 foregoing.

unfaint-

unfainting and unwearied, in the good way you have chosen; till your perseverance is crowned, and your happiness secured, beyond the reach of time or chance. Since nothing might be supposed so discouraging to your endeavours, and so afflicting to your souls, if really desirous to recover the lost favour of God,—as to be told, that all such endeavours were fruitless, and that it was as impossible for you to reform, as for the Ethiopian to change his skin, or the Leopard his spots; I have therefore been at the more pains to remove this discouragement; and so to assure you, that, thro' the grace and mercy of Christ, no impediments lye in your way to salvation, except such as may be laid by your own irregular passions and irresolute efforts. For, let me not by any means deceive you, nor do you on any account deceive yourselves, by imagining, that you have no difficulties to encounter, no efforts to use.—— Far, very far from this is the case.—Tho' salvation thro' Christ, is freely offered to all who will repent, believe, and amend their lives; tho' none are excluded from that general act of grace, which the Saviour procured by his own blood; tho' sins, deep in their dye as the crimson, and numerous as

the stars in the firmament, thro' that omnipotent grace will be cancelled and done away; Yet, let us forever remember, that in consequence of such forgiveness of the past, we must labour for the future to shew forth the fruits of repentance and faith. We must not only cease to do evil, but learn to do well; not only abandon all our former ways of iniquity, but serve God in righteousness and holiness all the future days of our life. And though it is undeniably certain, that God's grace, co-operating with our own best endeavours, is all-powerful to subdue and to change the worst natures, and the worst habits; yet it is undeniable, that great watchfulness and care is required on our parts, in this best of combats. For, bad habits and customs are stubborn, and not subdued with idle, indifferent and feeble efforts. We must exert all our strength; we must apply to God for his continual aid; and while we stand upon our guard, in the regular use of all the means of grace, in the right discharge of our proper duties, in the performance of all things required from us, habits of virtue will then gain the ascendancy. And, so lovely, so amiable, so correspondent to our nature, are goodness and virtue, that we need not fear,
when

when once we have tasted their delights, and made them habitual to us, that we shall ever be induced to forsake them entirely; shall ever be such enemies to ourselves, as to quit the fountain of living waters, for the impure and unrefreshing streams of poisonous vice.

2. As this house, MY BELOVED, was first opened to give the objects of our present concern an opportunity to reform; So, their continuance here for a certain term is fixed, that they may acquire habits of virtue and industry. And, blessed be God, the success which has hitherto attended the institution, gives us no room to doubt, that the reformation of many will by this means be perfected, and such habits of virtue and industry acquired, as will, thro' the divine grace, be sufficient to establish them firmly in the good resolutions they have taken.—You have heard, my brethren, you yourselves are well satisfied, how conformable the present humane undertaking is, to that great and most exalted purpose, which caused the Son of God “to be clothed with human flesh and frailty; namely, that he might save from inevitable ruin a perishing race of creatures.” And while you seriously reflect upon your own many imperfections and frequent deviations from the pure

law of God, you will never be desirous to withhold that mercy from others, whereof we all stand so much in need: you will never be forward to close the door of forgiveness and grace upon any of your fellow-creatures, knowing in how many things we offend all; and that if God should be extreme to mark what we have done amiss, few of us should be able to answer before him! Truth it is, and it would be well, if, according to our several connections, we would pay a strict attention to that truth,—That great is the danger of contracting, and great the difficulty of conquering, evil habits and vicious customs. This should render us very jealous over our own souls, and particularly anxious not to suffer corrupt and improper passions to grow prevalent and habitual: while, for our children, or those any way related to us, we should use every wise and reasonable effort, to tincture the young mind with the purest and most lasting taste of religion and virtue; to instil every lovely principle of purity and truth; that so they may avoid the grosser offences, and pass thro' life, with a serene application to that law and that love, which is perfect freedom and perfect peace.

But

But, while thus careful to do all we can to guard ourselves and others from the subtle snares of vice, to which a corrupted nature and an alluring world are continually tempting; We should be as careful, on the other hand, not to close the golden door of mercy, which the Son of God himself came down from heaven to open: We should be careful not to cast the unhappy offenders into despondency and despair; nor with a severity which is as dangerous as it is unseemly in mortals, discourage the convicted sinner from attempts to reform. From such attempts, we have seen, good may always be expected; even the reformation of the vilest sinners should never be despaired of. For, it is certain, that there is left, even in the worst of men, a natural sense of the evil and unreasonableness of sin, which can hardly ever be totally extinguished in human nature; and when such have any thoughts of becoming better, they are apt to conceive good hopes of God's grace and mercy: and when once they resolve, who knows not how great the power of a fixed resolution? who knows not what man can do, when urged to it by an almost invincible determination *?—Well said *Pythagoras*—

* See Abp. Tillotson.

“that power and necessity are neighbours, and never dwell far from each other.”

Add to this, that the grace of God is never to be deemed unattainable by us; and to that grace, which they, who sincerely ask it, shall certainly obtain, all things are possible.—Considerations these, which will serve to convince us, that the reformation of the greatest, most hardened and inveterate sinners, may well be expected: Much more, the reformation of such as these before you, who have many circumstances to offer, in alleviation of their guilt.—True, they have been accustomed to do evil; but, they have gained one signal victory, in that they have expressed their desire to do good. This is no trifling circumstance; they are not compelled to come in hither: it is the act of their own voluntary choice; an act which witnesses, that they are weary of their past crimes, and desirous to repent and amend; and Moralists have always esteemed it the first step to virtue, to have fled wholly from the practice of vice.

Bear with me too a few minutes longer, while I observe in behalf of these unhappy Women, and to shew that they deserve not to be ranked amongst veteran and incorrigible sinners,

finners,—That many of them have never had the blessed and unspeakable advantages of a serious and religious Education, the tender care of parents, and the wise directions of solicitous friends ; but, left to be tost on the billows of the world, they have been shipwrecked on vice ; and no wonder, having no pilot to steer them aright. Others again, have been deluded into the road of ruin by the most flattering and delusive promises, such as few unsuspecting hearts might have withstood ; and when undone, have been left by their cruel seducers, a miserable prey to infamy and distress : and some so young, so very young, that it is impossible to conceive their minds hardened against all good impressions ; —Nay indeed, many, I might say the most part of those who have entered here, have shewn themselves so far from being hardened, that they have expressed the utmost detestation of their way of life ; and some, such tender and affecting sentiments, as would do no discredit to unpolluted virtue.

But alas ! wretched and ruined, introduced to shame and sorrow, reputation and virtue lost, cast off and abandoned by all—whither could they fly, or where obtain relief ? They cannot, must not utterly perish in want and naked-

nakedness:—perhaps too, the anguish and misfortunes of some of them have been aggravated, by the necessity of supporting a little hapless infant, heir of its mother's infamy and suffering! Dreadful alternative to the mother, either to see her child, her much-loved, though unfortunate child, perish with hunger and with thirst,—or to obtain its support by the horror of prostitution! yet to this dire necessity many broken-hearted mothers have been reduced! and thus the best and most tender parental affection has reigned in the woman's breast, while the poor afflicted wretch has been compelled to a way of life most detestable and shocking to her!

You would not doubt of the reformation of such a one, if an opportunity to reform and to regain her credit in the world could be given her. But *here*, and *here only*, such an opportunity is given; an opportunity, already embraced by many, and by many, we have the utmost reason to believe, truly improved.—I could easily mention many circumstances more, to shew how great objects of compassion these women are; but I have already trespassed too much on your patience. Let me only add, that one chance, at least for reformation and life, should unquestionably

be given in a christian and humane country, like ours, to every sinner, however guilty; and no chance, no possible chance for repentance and amendment of life *is given* to these sinners, (whether more guilty than many others we enquire not now)—No other chance, but what this house of mercy affords, is given to those who once were the objects of solicitude and tender care; and who, even if betrayed by their own passions, have been betrayed by passions the most prevalent and universal—such, as we ought not to condemn too severely; and with a view to which our Saviour's words may be applied, “Let that person, who is without sin, unconscious of any irregular desire or gratification in this way, let that person cast the first stone at her *.”

When we dwell upon these and the like considerations, as Christians we shall rejoice in so beneficent an undertaking; we shall pray for its success; we shall highly esteem its humane and generous Patrons and Governors, for their compassion and disinterested zeal for the salvation of their fellow-creatures: and we shall justly rank it amongst the greatest blessings of our lives, that we have an

* John viii. 7.

ability and an opportunity to concur in so good a design; nay, and to be fellow workers with our adorable Saviour, in that most important of all works—abundantly proved such by the manner in which he condescended to perfect it—"The recovery and restoration of those who were lost to sin, and dead to their God."—To encourage us in which, let us, in conclusion, hear what the Lord himself saith to us.—"Incline your ear, and come unto me: hear, and your soul shall live: seek the Lord, while he may be found; call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon *."

* *Isaiah* lv. 3, 6, 7.

A
S E R M O N,

O N

ZECHARIAH, Chap. iv. Ver. 7.

Preached in

CHARLOTTE-STREET CHAPEL,

JULY the 28th, 1769.

BEFORE THE

PRESIDENT, VICE-PRESIDENTS, TREASURER,
AND GOVERNORS

OF THE

MAGDALEN-HOSPITAL,

ON LAYING

The FIRST STONE of their New BUILDING,

In ST. GEORGE'S-FIELDS, SOUTHWARK.

By WILLIAM DODD, LL. D.

The THIRD EDITION.

THE
HOSPITAL
OF THE
CITY OF
NEW YORK

REPORT
OF THE
COMMISSIONERS
OF THE
HOSPITAL

FOR THE
YEAR
1880

AND
THE
GOVERNMENT

OF THE
CITY OF
NEW YORK

BY
WILLIAM DOUGLASS
JUNIOR

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ZECHARIAH iv. 7.

AND HE SHALL BRING FORTH THE
HEAD-STONE THEREOF WITH SHOUT-
INGS; CRYING, "GRACE, GRACE
UNTO IT!"

IT has been a custom, no less general than
commendable, to implore, by a solemn
Dedication, the protection of God towards
those works of PIETY and HUMANITY,
which are erected to his Glory. Nothing
can be more magnificent and awful, than
the account handed down to us, of the Dedi-
cation of the *first* Temple at *Jerusalem*, by
Solomon: The *second* was consecrated with
equal Piety, though with much less splendour;
and it is to that event the Prophet alludes in
the Text; assuring *Zerubbabel*, one of the
leaders of the people from the *Babylonish* Cap-
tivity, that he should accomplish the great
work which he had in commission; that by
the power of the Lord, he should rise supe-
rior

rior to every difficulty, and remove every obstruction which might lie in the way : The *great Mountain before him should become a plain*; and, triumphant over every obstacle, he should *bring forth the Head-stone with Shoutings* : He should place the *top, or finishing-stone* upon the walls of the Temple ; while the people with joyful acclamations should cry, "*Grace, Grace unto it !*"

The prophetical aspect of this passage is to the *Messiah*, figuratively represented by the *Head or Corner-stone* ; whom God was hereafter to bring into the world, as the finishing ornament and perfection of the Church ; who is spoken of by the writers of the New-Testament as the *Chief Corner-stone, elect, precious* *; and of whom it is said, That the *Grace of God was upon him* †, and that he was *in favour with God and Man* ‡.

It is to this two-fold *favour, of God and of Man*, that the undertaking wishes to lay claim, which we are this day assembled to promote ; and for the perfect establishment of which, we are preparing to lay the foundation of that building, the *head-stone* where-

* 1 Pet. ii. 6. † Luke ii. 40. ‡ Ib. v. 52.

of, we doubt not, will in due time be brought forth with shoutings; with the pious acclamations of all sincere and well-disposed Christians, crying, with true and undissembled zeal, “*Grace, Grace unto it!*—May the favour of GOD continually protect, may the favour of man continually distinguish this House of Mercy!”

For, if PIETY may demand such acclamations, where can they be given more properly, than to a work, whose distinguishing characteristic is that *Piety*?—The very chief and Corner-stone of whose foundation, is laid upon that first and essential truth of *Christian Religion*, “The salvation of Sinners, upon their true repentance?”

Other charities have, undoubtedly, their claim to the public protection, from the singular humanity of their designs, and from the salutary comfort which they administer to the distressed of the *Body*;—But, the peculiar praise of the present institution is, that while it has an equal claim with others, to regard, from its HUMANITY, (as we shall soon see.) It, *alone*, of all others, brings comfort to the wounded *Mind*; relieves the unutterable anguish

guish of a bleeding conscience * ; and affords, through the pardoning Grace of Christ, that *peace to the Soul*, which wanting, every hope of worldly peace and satisfaction is vain.

So superior is the *Soul*, and so exquisite and important its pleasures, and its pains, that a Charity attentive to *its* welfare only, would certainly claim the highest favour from rational and immortal Beings : But, while peculiarly attentive to the great concerns of the *Soul*, our Institution is by no means indifferent to those of the *Body* ; and I think we may fairly pronounce, that more horrible and distressful Misery cannot fall within the reach of human mercy, than that which is the object of this admirable Institution.

Called upon so often to plead in this cause, I have painted again and again, the melancholy picture of female Suffering, in a life of involuntary Prostitution ; and I persuade myself, that there is not an heart, softened at all by the feelings of Humanity, which is not both sensible of, and desirous to relieve, far it is able, the *complicated* sorrows which croud around the wretched Female, unhappily se-

* Prov. xviii, 14.

duced from virtue and from duty, and cruelly left to wander in the dark and dreadful labyrinth of ruinous Vice. "An *inextricable Labyrinth*," it might well be called, before the establishment of this Charity. And no doubt it was the general, just and humane sense of this difficulty, and these distresses, which, when the Charity was proposed, raised in the public so great an approbation of it; and procured it a supply, liberal beyond what almost any other charitable undertaking experienced, in the same compass of time.

The peculiarity of the undertaking, the delicacy necessary for the right conduct of it, the nature of the objects, and other circumstances, raised, as might well be expected, doubts and fears, hesitations and objections; and perhaps the most sanguine espousers of the good design, were not without their anxieties. Time and experience were what alone could answer objections, or silence scruples: Time and experience we have had; We may say, in the prophetic language, that by *God's Grace*, they have levelled the *great mountains before us into a plain*; that they have removed our doubts and scruples: For now, after above ten Years trial, we can with the utmost confidence declare the great utility of the undertaking,

taking, and the singular advantages, derived from it, to many of the most miserable and forlorn of our fellow-creatures ; who, in all human probability, without its aid, would long ere now have perished—*Soul and Body* have perished, in horrible distress, beyond the reach of description.

Indeed, nothing could be wanting, to convince in the fullest manner every heart, of the Propriety, the Utility, the absolute Necessity of this Charity, more than a sight of those pitiable Objects, who, with fervent Prayers and Tears implore at its gates for admission ; for refuge from those storms of unutterable sorrow, which have overwhelmed them ; for refuge from a life the most foul and detestable ; from devouring disease ; from heart-oppressing poverty ; from infamy, cold, and nakedness ; from the horrors of a guilty, self-convicted, dark, disconsolate mind ; from the dire terrors of approaching death, and all the fearful apprehensions of a justly-incensed and omnipotent Avenger !

Of sufferers like these, more or less calamitous, upwards of a *thousand* have been received by the MAGDALEN CHARITY since its institution ; above half of whom have been reconciled to, and received by their friends

or placed in trades, or in reputable services. A gratuity is given to such as continue in their first place a year and a day, to the satisfaction of those they serve; and we have the pleasure to find, that many have claimed and received this gratuity. Besides those so provided for, several poor unhappy wretches, from the fatal consequences of a life of Prostitution, have proved *Lunaticks*, and afflicted with incurable Fits; for whom also the benevolence of the Charity hath provided, in the best manner their melancholy circumstances would admit. Several have finished their course while under the care of the Charity; some of them departing this life in the most exemplary manner, with humble acknowledgements, almost on their dying lips, "That to this Institution, under God, they owed every hope of pardon and peace eternal, through Jesus Christ, the *Friend of penitent Sinners*." Sixty-five of those who have left the House, are since married, and several of them live in great decency and credit: Some of them, to the inexpressible satisfaction of those interested in the success of this good Work, have appeared, with their Husbands and their Infants at the **MAGDALEN HOUSE**; and their Infants at the **MAGDALEN HOUSE**; grate-

gratefully offering up their acknowledgements to God and their Benefactors, for every present blessing, and every future expectation conveyed to them by His Mercy, through the means of this Charity.

Of the rest, several have been dismissed the House for faults and irregularities, as was certainly to be expected; some, from uneasiness under restraint, or at their own desire; others, for small offences, petulancies of temper, and disagreements one with another, which rendered their continuance in the House impracticable. Yet, even many of these (influenced, we hope, by the proper instructions they have received) rather than return to their former evil course of life, have gone into honest and industrious employments and services, and now live with reputation.

As, after this detail, it is impossible to doubt of the Piety and Humanity of the undertaking; so is it no less impossible to doubt of YOUR good dispositions towards it. For when you consider, that of these thousand fellow-creatures, in all probability the whole, or the far greater part, without the intervention of this Charity, would not only ere now have been lost, but before they were lost would have lived diffusing contagion and destruction

struction : When you consider that of these the greater part (we persuade ourselves) have been saved by this Charity ; saved to the Community, and made useful to it ; saved to be long useful to it, — as the Objects admitted have, in general, been very young : When you consider, that such is the peculiar circumstance of their Distress, that it was scarce possible to have saved them by any other method, — no other mode of Relief, than an united Charity like the present, being able to reach their wretched Case ; — When you consider these things, You will assuredly say, That if not *Half*—if a *Quarter* only, if a *tenth Part* of these poor, unfortunate, deluded young Women, had been saved by this Institution, it were well deserving the high Encouragement it hath met with ; it had amply repaid the zeal and attention of its more immediate Directors ; and that it well became every humane and sincere Christian, to unite his best endeavours, in order to give it a firm and lasting Foundation.

It is with this hope, and with this intention, that we are *now* assembled, to implore the favour of the great God, the Giver of all success, on that Work, which, we trust, will give stability to the present Design.

After so long experience of the *usefulness* of our Charity, it has been resolved to raise a *proper Building* for its more commodious management. *That* wherein it hath hitherto been conducted, though suitable enough for the first Essay of an Undertaking, in some degree doubtful, was yet, on many accounts, inconvenient; not only from the nature of the Building itself, confined, ruinous, and expensive; but from the remoteness of the situation, * and various other circumstances, which have been long and sensibly felt. A new Building, therefore, was not more necessary than desirable: The interests of the Charity on every account called for it; and the zeal of its Friends, ever attentive to its true interests, has at length, not only resolved to raise such Building, but carried that Resolution into act by generous Subscriptions, and by prudent and cautious measures to employ those Subscriptions with the strictest œconomy. A neat, plain, and commodious House, sufficient for the Reception of more than *Two Hundred Objects*, but capable of being enlarged at pleasure, together with convenient Chapel for divine Service, ha

* In Prescot-Street, Goodman's-Fields.

been agreed for * ; and, in order to carry on the Work with due speed and propriety, a time is limited for the completion of it † : And *this Day* appointed for the laying the Foundation of that House, the TOP-STONE whereof we hope to see brought forth, in due season, with the joyful Acclamations of "*Grace, Grace unto it !*" "*May the favour of God for ever protect and bless it. May the favour of Man for ever watch over, and pour forth the Succours of Benevolence and Charity upon it.*"

Yes, my Brethren, *This*, I am assured, will ever be *your* Prayer, who, with so zealous and persevering an attention, have watched over the concerns of this truly christian Charity, from the time of its Infancy, to the present hour ! You will not remit, I am persuaded, of that attention : for you have the good work in your Hearts ; and, actuated by the best and noblest Principles—Love to God, and Love to your Fellow-creatures,—will no less rejoice in this happy hour, which pro-

* See the Plan. The Sum stipulated for the Building is 5640l.

† The Building is (by Contract) to be completed by Michaelmas, 1770.

mises a stability to the Object of your benevolent Care, than you will continue your generous efforts to guide, protect, improve, and perfect that Object.

Oh ! could my poor Prayers or Wishes avail, not only should that Object reward your solicitude with continued success ; not only should your good hearts every day be refreshed with the sight and knowledge of the most abject and miserable, restored to life, to Happiness, and God, by your instrumentality : but, those hearts should every Day find increasing satisfaction by the Love of God increasing in them ; and by a glorious Augmentation of Favour both with *Him*, and with *Man*, as the just, the pleasing return of your *Piety* to the one, your *Humanity* to the other !

Nor will you, my beloved, refuse, I am satisfied, your Attestation to merit of this kind. For shall they be celebrated in the annals of time, and by the flattering tongues of Orators and Poets, *they*, whose greatest glory is the devastation of their species, and who are counted the more illustrious, the deeper they have dyed their hands in *human Blood* : — while the milder Virtues of Humanity and Benevolence pass unnoticed and unfung ?

fung ? Or shall they, who, with unbounded philanthropy, continually labour to preserve, and to bless their fellow-creatures lives, be counted as nothing in comparison of those who distress and destroy them ? — It may be so in the sight of false-judging MAN ; it is not so in the sight of GOD. It will not be so, my beloved, in *your* sight, who, humanized by the precepts of a meek and merciful Redeemer, know well how to estimate, how to praise, and I doubt not, how to *imitate* and *assist*, the truly laudable endeavours of god-like Charity.

Nor is there a motive whereby the human heart can be influenced, which, in the present case will not operate strongly upon you. The Example of so many of your fellow-creatures zealous and active in the good cause : the peculiarly pitiable and distressful circumstances of the Objects proposed for your Relief : the impossibility of their procuring relief by any other method : the propriety, the strict propriety of giving every Sinner, in a land of evangelical Light and Mercy, a chance to recover themselves from the error of their way ; a single chance at least, which, without the interposition of this Charity, is utterly denied to these wretched Women : — the vast

prospect of probable Good, which may be communicated ; Good to the Soul, Good to the Body ; Good to the Community ; present and eternal Good : — the extensive and affecting influence which this Charity may have on others ; on the Parents, the Relations, and the whole circle in any degree connected with the Objects themselves : —

These, and a variety of considerations and motives like these, must have their weight with every ingenuous mind, must awaken your liberality towards the assistance of so useful an Undertaking, must raise at least a desire in your hearts to lay one Stone in a Building so eminently consecrated to Humanity and Piety.

For generous and liberal as the assistance of the humane and beneficent has hitherto been, there is yet wanting a further supply to crown the Work. And let me trust, my Brethren, that you will not be backward to throw in your Aid, and to distinguish this day, and this *Place* *, which now, for the very first time since its erection, calls upon you for the display of your Charity, for the

* *Charlotte-Street* Chapel had not been long opened : and no Charity Sermon had ever yet been preached in it. —

testimony of your Faith. And can you require a more Christian, a more pious, a more humane Institution, for the exercise of that Charity, for the testimony of that Faith? I attempt not to persuade or to move your passions in this cause, which is itself so good, and carries with it, in the plain *fact*, such force of reason and persuasion, That it needs only to be recommended to obtain the general Approbation.

Indeed, it would be easy to move your passions, and to affect your hearts, as well by a detail of truly pitiable and interesting events, which the story of many of these unfortunate wanderers affords; as by a variety of circumstances, which have attended both their admission and their future settlement in Life. But, not to dwell upon these, I would wish only to recommend to attention, the plain unadorned fact, the real state of the case before us.

Lust and Vice prevail, and will prevail: numberless sacrifices to them are continually made; unrelenting passion, regardless of their woes, introduces, yearly, numbers of innocent young creatures to the most deplorable and distressful difficulties: they are in the utmost peril of utter perdition,—present and

eternal perdition ; and are without a chance of escaping, if tender-hearted charity hold not forth her Relief ! — Would you then suffer such miserable young Creatures (seduced by all the arts of serpentine craft into the paths of ruin) to wander in those Paths, 'till they are utterly lost ; to perish in miseries, which imagination itself can scarce conceive : — Or, would you reach out the helping hand of christian Pity, and give these young, deserted, perishing Fellow-creatures, and Fellow-christians “ *one single chance,*” to save their Lives ; to save their Souls ; to recover Health, Virtue, Happiness, Friends, Parents, Country ? In short to recover Life from the Dead ; Hope and Salvation from Destruction and Despair !

This is the great point of view, in which our Undertaking wishes to be seen. And seen in this view, as it cannot fail to obtain the approbation of every Christian, every humane, every thinking heart ; so will it forever find the protection and encouragement, which it hath hitherto so amply found : and which, we trust, it will still, be the charitable labour, as it is assuredly the truest Glory and Happiness of the pious and the worthy to give it.

“ Yes,

“ Yes, GREAT GOD, whose favour alone can give stability and success to the endeavours of feeble Man ; Thou wilt continue to support with thy Blessing this Charity, which we have seen so happily begun, and, so fortunately prospered, to the present hour ! Vouchsafe on this auspicious Day, to hear and to receive the Prayers of thy humble servants ! And while we bless thee with unfeigned hearts for all the Good which thou hast hitherto enabled us to perfect, through this Work, (for which *All Glory, All Praise*, be to *Thee !*) Oh, crown with thy assisting Grace, and further with thy sovereign protection, our present Attempt, to give that Work stability ! Bless all those concerned in the Undertaking ; enable them to *bring forth the Top Stone with Joy* : and may we, with all the sincerity of grateful Thanksgiving, beholding its Perfection, *shout forth, “ Grace, Grace unto it !”* Grace on the heads of all who have charitably united to erect the House of Mercy ! Grace on the Heads of all who partake the Mercies of that House ; Grace on the Heads of all, who shall ever enter within it ; Grace, Grace unto it ! an abundance of divine and human Favour, to give it Perpetuity and Perfection !

Frail, feeble, and short-lived as *we* are, our day will soon be over, and our humble endeavour (O Father of Mercies) to assist our Fellow-creatures must rest with Thee ! But Thou, who *inhabiteſt Eternity*, art the Almighty Jehovah, for ever the ſame : Cease not, therefore, thy paternal care, and love ; grant to this Charity the perpetual regard of thine eſpecial Providence ; and raiſe up, we beſeech Thee, through ſucceſſive generations, faithful Servants of Thine to protect and favour it ; when Thoſe, who *now* watch over it, are receiving their Reward with Thee in Glory !

Thou knoweſt, Lord, the Secrets of all Hearts ! Thou knoweſt, and wilt reward the Uprightneſs of our Intentions : To Thee, therefore, we commit ourſelves, and this good Work, in which we are engaged ; intreating thee to behold it with thine Eye of Mercy ; and to accept this Tribute of “ our bounden Duty and Service, not weighing our Merits, but pardoning our Infirmities, through Jeſus Chriſt our Lord.” *Amen.*

A D V I C E

TO THE

M A G D A L E N S.

HEAR COUNSEL, AND RECEIVE IN-
STRUCTION, THAT THOU MAYEST BE
WISE IN THY LATTER END.

PROV. xix. 20.

The SIXTH EDITION.

To the READER.

AS this piece was written and intended solely for the use of the MAGDALENS; the judicious Reader, it is hoped, will not only excuse, but see the propriety of using plain language, and more repetition, than could be justified in a work designed for the Public in general.

A D V I C E

T O T H E

M A G D A L E N S.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from their way and live: turn ye, turn ye, from your evil ways; for why will ye die? Ezekiel xxxiii. 11.

If ye so turn, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Isaiah i. 18.

For, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.

IT is with the greatest satisfaction that we take the opportunity you give us, to lay before you these solemn and most comfortable declarations of the Almighty King of Heaven and Earth, the Lord of Truth, whose word never faileth. The happy choice you have made, and your voluntary entrance into this House, fills us with good hope that you are sensible of your past miserable state, and willing to recover the lost favour of God and your Fellow-creatures. If such be your disposition, you will here find every

every thing conducive to that desirable end ; and we can assure you with pleasure, that no encouragement shall be wanting, to promote your present and future felicity.

But, that you may neither mistake the design of this charitable institution, nor pervert its good intention, it is necessary solemnly to inform you of that design, and of what is expected from you. And we desire that you would seriously and often reflect upon what we deliver to you ; and that you would endeavour, as exactly as you may, to comply with such Rules as are laid down, if you wish to engage our esteem, and secure our protection.

TOUCHED with a tender and pitying sense of the lamentable distresses, which young women frequently suffer, unavoidably suffer in a state of prostitution ; concerned, at once for the afflicting miseries that oppress their bodies, and the miseries far more afflicting, which must oppress their unrepenting Souls ; Many benevolent persons have voluntarily contributed to open this hospitable House, as a place of refuge and retreat for those who are desirous to leave the pernicious paths of vice, to redeem their good name, to recover their bodies from Shame and foul Disease, to regain the fatherly protection of God, and save their immortal Souls.

And, they were the rather inclined to this humane purpose by the peculiarly-afflicting circumstances of unhappy young women, whom lost reputation deprives of every honest means to live,

live, casts out as the very refuse of the world, and gives no opportunity to retrieve and return.

Consider then, YOUNG WOMAN, of how great value to you this House of refuge is ; as being the only one to which you could fly ; the only place where you could have any probability of attaining present and future Bliss.

Surely then you must greatly prize it ; and feel the utmost Gratitude for the worthy Governors and Supporters of it !

This Gratitude we would wish you to cherish, as it will ever be a motive to the very best conduct.

But as this House, you perceive, was designed to receive you from the storm of Distress, and to enable you to recover lost Reputation, Health, and Virtue ; you must not by any means so mistake its gracious end, as to be careless in those important concerns ; as to be remiss in the discharge of any duty.

It never was intended that you should pass your whole life here ; much less that you should be supported in idleness and sloth. But as your continuance is temporary, so are you to esteem that continuance a singular favour : for the indulgence of which, (if you conduct yourselves properly) you may reasonably hope, till such time as you shall be enabled to return into life with a reputation recovered ; no longer the scorn and contempt of your fellow-creatures ; with an habit of industry, and the means to procure honestly your own bread ; and with a mind, renewed in holiness, conscious of its past evils,
and

and resolved through God's grace, to forfeit no more the blessed hope of everlasting life. Agreeable to these future views must be your present conduct,

I. With regard to your *external behaviour* ;

1. The most exact compliance with the rules of the House will be required: And as nothing of severity will be shewn towards you, so nothing of unseemly and refractory conduct can be allowed, or will be permitted.

2. An humble and ready obedience to the directions of your MATRON will be the method to preserve you from error, to steer you aright, and to gain the approbation of your friends and patrons. And we trust you will be very diligent and attentive in this respect.

3. As you cannot but be sensible that the expences attending such a family are great, your own reflection must shew you, that there is an absolute necessity for much *Industry* on your part ; and we must inform you, that ready as we are to succour the distressed, and to contribute with all liberality to their relief, yet, it cannot be supposed that this House is designed to harbour and encourage the idle and the vicious ; and therefore a want of industry will always be sufficient to lose our esteem, as it will too plainly shew your want of Principles. For if you live idly on the sole bounty of the House, you are grievously abusing the Charity of your Benefactors, and are injuring others, who would be glad to enter, and to work as well as they are capable. Besides, as idleness is the

root of much evil, your persisting in it will defeat all the good purposes we intend; which are to make you industrious upon principle, that so you may get your maintenance with credit. For, be assured, that we must consider all your pretences to Reformation dissembled, while you are deficient in that industry, which is the genuine fruit of true religion. And remember, that as *Idleness* cloaths with rags, brings to shame, to every Vice and every Misery, so are its sufferings never pitied; they are the just reward of the crime. You must not then expect continuance here, or comfort any where else, if you are not industrious. The Apostle hath declared, *If any will not work, neither shall they eat* *. And for your comfort, we can say, that the blessings of industry are always upon it: Diligence and honest labour carry with them their own reward. *Idleness shall clothe with rags; but the hand of the diligent maketh rich* †.

4. There is one further particular respecting your outward deportment, which is of great consequence, both to your own peace, and to that of the family in general;—your Behaviour, we mean, one towards another, and particularly to your Superior ‡. Indeed, if you have any sense at all of the Religion which you profess, and are here taught, you will soon know that love is its great and distinguishing command-

* 2 Thess. iii. 10. † See Prov. xxiii. 21. and x. 4.

‡ The Superior is the woman who presides over each class.

ment;

ment; and that we can then only be true Disciples of Christ, when, “*we love one another, as He hath loved us* *.”

We expect, therefore, that you each one endeavour to cultivate the greatest Harmony and Unity among yourselves; that you be obedient and obliging to your *Superiors*: and that you avoid all quarrelling, reproach, and upbraiding one of another; which will be most unseemly in *you*, who, alas! have so little cause to contend and despise. Your sameness of circumstances, and sadness of distress, should awaken in each of your hearts a tender pity one for the other: with kind Love, like that of affectionate Sisters, you should endeavour to sooth each others Sorrows; and should never mention your past misfortunes, but to condole with one another, and to deplore your former miserable Estate. If you act in such an amiable and becoming manner, you will reap the fruits of it, to your present Comfort and Happiness. The situation you are in will be like a little Heaven to you: whereas disputes, discontents, and reviling, will deprive you of the best Blessings here offered. *Live in Love*, therefore, as dear Children of the same heavenly *Father*, who hath shewn you such mercy, who hath done so much for the *Salvation of your Souls* †.

This is the great and material point: *The Salvation of your Souls*: and which, if not attained, great part of the present good design is

* See John xv. 12, 13. † Eph. v. 1, 2.

frustrated.

frustrated. For we would have you reflect, that what relates to your *Soul* is of infinitely greater moment than what concerns your *Body* only: and therefore, if its welfare be overlooked, amidst the care for things merely external, you will receive but little of the benefit intended for you, and we shall receive much uneasy disappointment. It is hoped then you will diligently attend to what follows.

II. We trust you are not ignorant, that you have an immortal *Soul*, as well as a perishing *Body*; a *Soul*, which cannot die, but which, when your mortal frame shall be dissolved, and putrify in corruption, must appear before an Almighty Judge, and by him be consigned to an eternal state of consummate Happiness, or inexpressible Misery!

The knowledge of this single Truth is sufficient to make us solicitous for our *Soul's* welfare.

But, alas! what shall they do, who have offended this Almighty Judge by repeated and aggravated Transgressions, and cannot plead innocent before his righteous Bar?

What would *you* do in that dreadful situation, especially if you should die in an unrepenting state; die, utterly unprepared for so solemn a scene, and so sad a sentence!

All hope would be lost. Oh then rejoice, that when all Hope *was* almost lost, even here upon earth; it now again dawns upon your *Soul*, and you may secure a blissful Eternity!

For, gracious to his fallen Creatures, and
tender

tender of their welfare, the ever-blessed Father of Heaven has sent his only begotten Son into the world, who suffered in our nature the punishment due to our Sins, and made expiation on the Cross for the Iniquities of vile Transgressors: and who, having triumphed over death by his glorious Resurrection, hath proclaimed full pardon to all Mankind, who come to him in lively faith and sincere repentance.

These blessed Tidings of good Things are held forth in the books of the New Testament, and may be there read to your exceeding Comfort.

But a *lively faith*, and a *sincere repentance*, you must remember, are indispensable requisites for the obtaining this favour, for the procuring this inestimable blessing; and a future dutiful obedience must witness your real sense of it.

If you do not believe * that Christ died for you, you can never trust in his death, or pray

* That Christ *lived* and *died*, and *rose again*, according to the *Gospels*, is certain beyond all dispute; for those *Gospels* were written by *Men*, who were *eye and ear* witnesses of the facts they deliver, and so could not be *deceived*: and they were men of the most unblemished characters, who gave up their all, and even their own lives in testimony of what they delivered; and so could not be *deceivers*. They worked also the most astonishing *Miracles*, which were impossible to any power less than God's, and they communicated that power to others, who joyfully witnessed the truth of their faith by suffering patiently on account of it the most cruel persecutions.

to him for his mercies : and if you pretend to believe this, yet manifest not a sincere *repentance*,—vain and false is every expectation of forgiveness.

Repentance,

tions, tortures, and death. Moreover, all that Christ was to *be* and to *do* was foretold, many years before he appeared, in the books of the Old Testament, and was exactly fulfilled by him : he himself also foretold many things, which were exactly fulfilled ; and as none but God can foretell future events, so these *prophecies* are a full proof of the truth of the Christian Religion. The *doctrine* too which Christ preached, is so excellent, and superior to all other ever taught, that it could come from none but God ; and the *Sacraments* which have continued in the church ever since Christ was upon earth, are clear and satisfactory proofs of his having been amongst men ; since no other person can be assigned as the ordainer of them, nor any other time of their institution, than that of which the Gospel speaks. But, above all, the present *being* of the Christian religion, and its particular *fitness* to the state of the human race, and the wants of miserable sinners, prove its divine original : for we may be satisfied, that it could never have *existed* at all, much less have *continued* to this time, if it had not been divine ; since it was introduced and propagated without any human aid, without *arts, arms, or eloquence*, and in opposition to all the opinions and religious establishments then upon earth. Christ, therefore, did assuredly live, and die, and rise, as we believe ; and the Gospel is the certain Revelation of God's love to mankind ; of pardon and forgiveness to penitent, returning sinners. And as from this pardon no such sinners are excluded ; so they that confess and forsake their sins shall assuredly find mercy.

Repentance, be informed, is not merely a word, nor doth it solely consist in sorrow for sin: true and genuine repentance, such as God requires, and will accept, is a sincere and sorrowful sense of our past misdoings, as dishonourable to God, and destructive to our own souls; is a firm resolution to leave those practices, which we are sorry for; is a putting that resolution into act. In one word, it is leaving the *ways*, as well as being grieved for the *works* of sin. The Prodigal Son not only was sensible of his own misery, and his ill conduct to his father, but not only resolved to arise and go to him, but actually arose, went and confessed his unworthiness, and declared his determination to alter his life *.

If, then, you are blest with this happy repentance; are sorry for, and actually endeavour to change your life, and forsake your evil conduct; then, in true faith, then, sincerely believing that Christ died for sinners, and offering pardon to the penitent, apply to him in lowly confession, and rest satisfied that he *will never cast you out*.

This is the state to which we would desire to bring you, through God's grace; and for that purpose, nothing is here wanting. But we must urge one further consideration of vast moment to you; namely, that as to obtain free pardon through Christ, an actual forsaking of sin is requisite, so a state of pardon implies and de-

* See Luke xv.

mands a new life : and there is nothing which can satisfactorily witness either to yourselves, or to others your real penitence and faith, but your future active obedience and unfeigned humility.

We must expect therefore to see,

1. In the *public worship* of God, the most sober, serious, and religious deportment. The least appearance of levity there will damp all our hopes. Consider, in that holy service, the eye of infinite purity is full upon you, seeing into the very secrets of your hearts ; and therefore, imagine yourselves ever in his sight, and give place to no unhallowed and unbecoming thoughts. But, full of thankfulness for the rich mercies shewn you, join with fervent souls in the service, and let your hearts ever keep pace with your lips.

Human nature is so imperfect, that, spite of our best endeavours, our wretched thoughts will but too easily wander, even in the holiest duties. This should not discourage you when it happens, but make you more humble, and more watchful : And it will be advantageous to you to be exactly careful in attending to the service in your books, as well as in making the proper responses, to which we must request you to be very attentive ; as also to read the lessons in your Bibles. And as it is thought advisable, that worthy people, desirous of seeing this good work, should be admitted to the Chapel, let that be another forcible motive to particular humility in behaviour. The humble, meek, and

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downcast look becomes those who are in a state of penitence, and will ever recommend; the bold and dauntless stare will give but mean ideas of reformation; though, indeed, such will have any sense at all of their past shame, will find little courage to animate the wandering eye.

As to the blessed Sacrament of the *Lord's Supper*, we shall say the less, as leaving it to the more particular concern of the *Chaplain*; but it would give us infinite satisfaction to hear and to find, that you are all well disposed, and properly prepared to be partakers of that holy feast, which is so necessary for every christian, as well as so comfortable; and at which every true penitent, humble in soul, and desirous to walk in newness of life, will ever be an acceptable guest.

And with regard to the instructions you have from the *pulpit*, we shall only observe, that as they are calculated and delivered for your improvement, so we must require that you give good attention to them, and treasure them up in your hearts; that you carefully apply them to yourselves, and pray to God for a blessing upon them; that you always read over the text, and talk of the sermon one with another; and, if you can write, it may be of much advantage to transcribe the text, the heads of the sermon, and any such remarks as may chance particularly to strike you. The review of this work afterwards be of much profit to you. And if you are careful thus to regulate your behaviour,

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regard to the public worship of God, you will not fail in the same conscientious care, with respect

2. To your *private worship*.

Prayer is the most important duty of a Christian: without a continuance in it, we can never hope to persevere in the right path. Great are the promises annexed to it; and in the regular performance of it we can scarce fail of a blessing. Prayer is not mere lip-service; not a labour only of the tongue, and a bare repetition of words; it is the desire of the heart lifted up to God; it is the language of want: therefore you must be careful that your heart speaks thro' your lips; and that your soul's desire be elevated to God, when you address him in the solemn duty of prayer. This, we hope, you will never omit to perform *morning* and *evening*, in private; for which purpose, two prayers are annexed, (which we could wish you to use, unless you have any more proper) at the same time not omitting to pour forth the earnest request of your hearts, in your own words, if you find particular wants not specified in these. There is too an holy kind of prayer, which requires no particular seasons, places, or forms, and which, as being the immediate language of the heart, ascendeth most acceptably to God;—we mean *ejaculatory prayer*: addressing God in short and humble petitions, wherever you are, or whatever you are doing; such petitions as your own hearts may dictate, or you may learn from

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from the word of God, or the service of the church.

3. Indeed, the best way to improve yourselves in this divine art, will be to read *daily* and *regularly* some part of God's word. You should determine this with yourselves, and let no day pass without reading some portion, more or less, of the sacred scriptures, especially the *New Testament*. This will strengthen your faith, and increase your knowledge, and enable you to be much in the practice of that *ejaculation* which we recommend. This too will enable you to keep your minds employed upon good and heavenly subjects; which you should endeavour to contemplate as much as you may, not only to prevent evil thoughts from molesting you, but to convince you more and more of the excellency of the choice you have made. And for other books, if you are desirous of reading, they will be carefully supplied you: We wish to see you employed, during your spare hours, in serious reading; and should be glad, and much recommend it to those of you who are best able, to read to such as are less instructed; and to labour after an increase of knowledge, which, we doubt not, will bring an increase of virtue.

4. Cheerfulness and content will always be acceptable; and how can you better express it than by singing those excellent and instructive *Hymns* which are provided for you; than by endeavouring to improve in this holy employment, which gives us such satisfaction in the house of God? But remember, that the hear

in singing should accompany the voice ; and that if you sing those sacred compositions without due attention, you will receive no advantage. Endeavour to impress your souls with a due sense of the subject ; elevate your hearts to God ; and then sing with the voice of melody, and the soul of praise.

5. With respect to your conversation, something was hinted before : of this you must be especially careful, as well as to avoid all pertness to your *Superiors* : and you will be so, if your hearts are truly changed. *For out of the abundance of the heart the mouth speaketh.* Loose, vain, and vicious conversation, as it will be highly offensive to your benefactors, and is immediately contrary to the rules of the House ; so will it be uneasy and displeasing to yourselves, if you sincerely feel and lament the sad effects of loose, vain, and vicious living. *Let then no corrupt communication proceed out of your mouths ; no profane, loose, wicked words ; no profanation of the holy name of God, Jesus, &c.* Never suffer yourselves to trifle with the name of the *Almighty*, wantonly, without meaning, or on frivolous occasions ; or to use any thing tending to an oath, as, *Upon my soul, — As I hope to be saved, &c.* but endeavour to purify your lips from all appearance of evil. When you converse together, let it at least be innocent : if it be possible, we could wish it might be edifying ; and an attention to the Rules above given, will enable you to make it so. But, for God's sake, never be

so abandoned and detestable, as to glory in your shame; as to repeat those infamous scenes, which should cover your faces with confusion; and which, if you glory in them, unrepenting, will be produced at the last day, before all the world, to your unspeakable horror, and be the means to sink you for ever into the bottomless pit of endless misery.

You must not conceive that by entering into this House your business is done, and your Salvation secured; this would be a fatal mistake. The life of a Christian is a continued warfare; and we have enemies, powerful enemies *within*, as well as *without*, to encounter and subdue. The sad corruption of our nature is the great cause of our misery; and, as long as you bear this mortal flesh about you, you will be subject to temptations and infirmities. You must resolve, therefore, and endeavour to vanquish all the evil desires and predominant lusts of the flesh, and must labour to keep under your corrupt affections: this is required of every Christian, but peculiarly of you, who, in a life of penance for sensual enormities, should be particularly careful to subdue the evil propensity of the flesh.

6. *Temperance* and *early rising* are friends, no less to health and prosperity, than to virtue and piety; and we have no doubt but you will be careful to observe both, as well upon religious as temporal motives. Desirous to mortify all your evil and corrupt affections, you will

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will be diligent in the use of all proper means*, and in every respect will endeavour to subdue your worst enemy, the enemy within; following the example of St. Paul, “*I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast away:*” and if so great an Apostle, and so eminent a Saint, found this necessary for him, how much more necessary, think you, is it for you? for you, who, like that Apostle, are monuments of the mercy,—may you be eternal monuments of the long-suffering mercy of Christ Jesus our Lord!

Such are the general heads of advice we have thought proper to give you. For immediate directions, either as to religious or temporal concerns, you will always have access to our *Chaplain* and *Matron*, who will be glad and ready to succour and assist you with their best counsel, in every particular that shall respect your welfare. We have said only what we expect from you in the general; and have neither enlarged on your *Duty* as *Christians*, or as *Inhabitants* of this House; since, for the former, we have appointed regular instructions from the pulpit; for the latter, we have instituted a general plan of conduct, with which we expect you to comply; and, in so doing, you will secure to yourselves our favourable notice:

* Amongst which *Fasting* must be particularly recommended, as a Duty of indispensable Obligation; and as a necessary branch of real Mortification. See St. Matt. vi. 16, 17, 18.

which, (though a blessing much to be prized by you) will be but small, in comparison of that loving kindness of God, and that protection of his providence, wherewith, for Christ's sake, he will infallibly bless you.

Once more let us remind you, that we have no intention, either to receive into this House, or to detain in it, any whose inclinations are averse to its important design,—namely, “*their own present and eternal happiness.*” We seek only your good; and, on your commendable behaviour shall be inclined to continue you, till such time as you may be put into an ability to procure your livelihood properly. Yet that tender concern we have for your welfare will always incline us seriously to remonstrate with you, and, with the gentleness of parental affection, to admonish you, if ever, through mistaken notions, you should be so wretchedly wayward, and ignorant of your own true interest, as to desire a removal hence, with no visible appearance of good success, with no probability but of returning again with the swine to wallowing in the mire, and of plunging again deeper and deeper into wretchedness and misery.

And in all such cases, nay, whenever you find a gleam of the least discontent arising in your hearts,—cast back your eyes, and reflect upon what you WERE, upon what you must BE, if you leave these friendly walls, and return to vice.

Reflect

Reflect upon the soul, dead in trespasses and sins, a stranger to its God, and lost to happiness: upon the body polluted with iniquity, condemned to the foul drudgery of lust, and to its deplorable consequences, Shame and Disease! Reflect upon yourself, banished from all true peace, a stranger to solid comfort, abhorred by the thinking and the virtuous*, despised and hated even by the most abject and vicious: cast-out, forlorn, and wretched; stung with the sharp upbraidings of condemning conscience; an alien and an out-cast from your nearest friends; a sore grief to the mother that suckled you at her bosom; an afflicting shame to your father's old age; burdensome to yourself, despicable to others, and speedily about to end a miserable existence, only to enter on an existence far more miserable! wretched, unspeakably wretched in this world; enslaved to the abominable service of the devil, whose only joy is the misery of the human race; and who

* There is nothing, one would imagine, which must affect the mind, especially a female mind, equal to that contempt and neglect, to which the loss of reputation, and a state of prostitution subjects them. They can never be admitted into the company of any of their own sex, who are worthy to be conversed with: all the virtuous *must* forsake and fly from them: they are neglected and despised by all; and even those who *use* them have no true value for them, but the greatest hatred. O miserable situation! ye daughters of shame, reflect, and return!

for the most faithful service, hath only flames of hell and never-ending anguish to bestow !

And what if you had perished in this state ? what if you had died, and been lost for ever ? Could any thing in this life have recompensed the loss of your soul ? Bless God, bless him ever more and more, that in much mercy he hath opened to you a door of grace ; that he hath put it into your heart to come beneath this hospitable roof, which leads you as it were to the gates of paradise, and points out pardon, and peace, and never-failing joy ! And can there be any thing tempting in the former state, that should move you to forfeit the bliss of the present, and to plunge again into the miseries of the past ; plunge again, with a double weight of guilt and misery ; plunge again, *never to emerge, never to be rescued more !*

For, consider, if you return to vice, the *knowledge* you have here had of duty, will aggravate your guilt ; you will be justly abhorred by all : nothing but the filth of vile prostitution awaits you ; disease will again come on ; misery will again overwhelm you : A wretched outcast, without friends, and without hope, you will sink in infamy and distress ; no eye to pity, no hand to relieve ; and, worse than the worst of all, without excuse, and self-condemned, your lost and ruined soul must perish for ever in the flames of hell.

If you reflect one moment on this most certain consequence of a return to an abandoned life, your soul will be filled with joy for your escape, and

and your utmost endeavours will be exerted in the discharge of every duty which your present *happy state* requires : a state, how different from that out of which Providence has saved you !

Heaven now lies open before you : everlasting comforts are prepared for you : the holy Angels are glad to tune their harps on your accounts ; for there is joy in Heaven, and before the Angels of God over one sinner that repenteth : and the blessed Jesus, who died to save you, is ready to crown your sincere penitence, faith, and love ; is ready to bless your happy perseverance with immortality and glory. All the good and virtuous part of your fellow-creatures, to whom you were before an abhorrence, behold you with joy ; a joy especially pleasing to all the Supporters of this Charity, whose wish and travail of heart is for your salvation.

And have not many of you tender parents ? have not many of you affectionate friends ? must not your hearts then feel a commendable delight in the comforts you cannot fail to give, some to the *father* who begat her ; and to the beloved *mother* who watched her infant wants ; some to the friends to whom you were dear, even as their own souls ; and who, once lamenting your lost estate, can now say with the prodigal, *She was dead, and is alive again : she was lost, and is found !*

These things if you consider, you will be filled with exceeding comfort : we recommend it to you seriously to consider them ; and desire you to observe, that as, on the one hand, in the

path we point out, present Peace, Heaven, and eternal Happiness, offer themselves to you: so in a deviation from it, on the other hand, are sorrow, shame, and disease; present and eternal misery.

Choose therefore; choose for yourselves: And the God of unexhausted goodness and love incline all your souls to make a happy choice! This will be an unspeakable satisfaction to Us, this will be an unspeakable comfort to Yourselves.

PRAYERS

P R A Y E R S

For the Use of the

MAGDALEN-CHARITY.

I.

The PRAYER *used in the* MAGDALEN-
CHAPEL*.

FATHER of mercies, and God of all comfort, who has sent thy Son Jesus Christ into the world, to *seek and to save that which was lost*; † we praise thy holy name for the bountiful provision made in this place for the spiritual and temporal wants of miserable offenders: beseeching thee so to dispose our hearts by the powerful influence of thy blessed Spirit, that through sincere repentance and a lively faith, we may obtain remission of our sins, and all the *precious promises* ‡ of thy Gospel. Awaken those, who

* This truly scriptural Prayer was received into the public service of the CHAPEL, after having undergone the correction, and obtained the sanction, of the late Archbishop of Canterbury, Dr. SECKER; a generous friend to the MAGDALEN CHARITY, from the beginning as well as at the end; for he left a handsome legacy to it.

† Luke xix. 10.

‡ 2 Peter i. 4.

have

have not yet a due sense of their guilt ; and perfect a godly sorrow, where it is begun. “ Renew in us whatsoever hath been decayed by the fraud and malice of the Devil, or by *our own carnal will and frailness* :” * Preserve us, *after escaping the pollutions of the world, from being again intangled therein* † ; and keep us in a state of constant watchfulness and humility. Forgive, as we do from our hearts, those who have done us wrong ; and grant to all, who have seduced others, or been seduced themselves into wickedness, that they may forsake the *evil of their doings*, and live. Make this House a blessing, we pray thee, to the souls and bodies of all its inhabitants ; and a glorious monument of *thy grace, abounding to the chief of sinners* ‡. Strengthen the hands, direct the counsels, reward the labours and the liberality of all who are engaged in the government or support of it ; and increase the number of those who have a zeal for thy glory, and *compassion on the ignorant, and on them that are out of the way*, § that many may be turned *from darkness to light, and from the power of Satan unto thee their God* ¶ through the merits and mediation of Jesus Christ our Lord. Amen.

* See “ the order for Visitation of the Sick,” in the Common Prayer Book.

† 2 Pet. ii. 20. ‡ Heb. v. 2. § 1 Tim. i. 14, 15.

¶ Acts xxvi. 18.

II. Private

II.

*Private Prayer for the MORNING. **

GLORY be to thee, Lord God, most merciful, for all thy blessings vouchsafed to me, and particularly for thy preservation of me this night past.

O Lord, I am not worthy to lift up mine eyes unto thee; my sins bear witness against me: But there is mercy with thee, therefore shalt thou be feared: pardon and pity me for the sake of thy blessed Son, my Lord and Saviour.

I acknowledge my transgressions; and truly repent before thee: Oh give me thy grace, blessed Lord, to persevere in the right path, and grant that I may henceforth never depart from it.

To thee do I humbly dedicate myself, my soul and my body; earnestly beseeching thee, who hast created, redeemed, and preserved me, to fill my soul with gratitude and thankfulness for all thy mercies, and to enable me to walk worthy thy great loving kindness.

Let thine especial blessing be upon all my friends, and particularly on those who are engaged in the government or support of this house: Oh make it a house of salvation, not only to my soul, but to the souls of all its inhabitants!

Assist me chearfully to perform the duties of the day following; and so possess me with an

* This and the following Prayer are designed for the private use of the Penitents in their closets.

awful

awful sense of thy presence, of thy dear Son's sufferings, and of that future account which I must shortly give; that I may fear to offend thee, that I may continually strive to please thee: and let it be thy pleasure, Father of mercies, and God of all comfort, so fully to pardon all that is past, and so completely to direct me in all which is to come, that I may not fail of eternal happiness, through the merits and mediation of Jesus Christ, in whose holy words I further call upon thee *saying*,

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil, &c. *Amen.*

III.

Private Prayer for the EVENING.

ENTER not into judgment with thy servant, O Lord; for in thy sight shall no flesh living be justified.

Blessed be thy name, thou everlasting and almighty Father, for thy gracious protection and preservation of me this day!

Lord, thy mercies are not to be numbered: under a sense of them, and of my own manifold unworthiness, I am ashamed to lift up my face unto thee: but thou desirest not the death of a sinner:

sinner: thou didst send thy dear Son into the world, that whosoever believeth in him should not perish, but have everlasting life. Lord, I believe, help thou mine unbelief: Lord, I repent, I grieve, I lament for my misdoings; have mercy upon me, for thy great goodness; for Jesus Christ's sake, pity, pardon, and blot out all mine offences.

Graciously vouchsafe unto me thy fatherly assistance, and the comfort of thy blessed Spirit, that I may be preserved henceforth from all the defilements of iniquity: may serve thee with a pure heart and quiet mind, and bring forth fruits meet for repentance.

To thee, Lord, do I humbly dedicate myself, my soul, and my body; strengthen my good resolutions, and preserve me from all the allurements of the world, the flesh, and the devil.

Accept my most unfeigned thanks, for all thy mercies vouchsafed to me, but especially for the bountiful provision made for my spiritual and temporal wants, in this house of refuge: Oh may thy blessing descend on the heads of all its inhabitants; may we be wise to know our own good, and to return the kindness of our benefactors in unceasing praise and thanksgiving. Bless them, O God, with thy choicest blessings: kindly remember all my friends and relations, and be merciful to all mine enemies: grant me thy full forgiveness, as truly, O Lord, as I forgive all those who have in any respect injured me.

Trusting

Trusting on thy Providence, I lay me down to sleep : let my bed ever remind me of that hour, when I shall lie down in death, to awaken no more in this world. Under an awful sense of which, may I live in constant preparation for that great event ; which, if it should happen this night (as every moment of our frail life is uncertain,) O Lord most holy, O God most mighty, O holy and most merciful Father, for Jesus Christ's sake, have mercy on me ; pardon all that is past ; deliver me not into the bitter pains of eternal death ; but take me under thy divine protection, and into thy kingdom of glory. Hear me, O Lord, for thy mercy is great, and thou hast promised to receive the petitions of those who ask in thy dear Son's name : relying on whose all-sufficient merits, I conclude my imperfect prayers, in the words which he himself hath taught us.

Our Father, &c.

IV.

A Family Prayer for the EVENING.

(From Archbishop WAKE) *

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins ; spare us good Lord, spare thy people, whom thou hast redeemed with

* This excellent Prayer is designed for the *public* use of the *Penitents*, and to be read by one of them in each of their wards.

thy

thy most precious blood, and be not angry with us for ever.

Answer. *Spare us, good Lord.*

O God, we confess, with shame and confusion of face, that we are not worthy of the least regard from thee, whom we have so much offended, and whose patience and long suffering we have so often and grievously abused.

O Lord! we have sinned, we have done wickedly, we have broken thy holy Commandments, by thought, word, and deed, by doing those things which thou hast forbidden, and leaving undone the things which thou hast commanded. And to make ourselves altogether sinful, we have gone on in a continued course of sin and rebellion against thee; and have persisted in it, notwithstanding all the motions of thy Holy Spirit, and the checks of our consciences to the contrary. Yea, this very day, we have not ceased to add new sins to all our former guilt *.—And now, O God, what shall we say, or how shall we open our mouths, seeing we have done these things? O LORD, to us belong shame and confusion of face, because we have rebelled against thee; but with thee there is mercy, therefore shalt thou be feared. Have mercy upon us, O God, after thy great goodness, according to the multitude of thy mercies, do away our offences; wash us

* Here let a short stop be made, for every one to call to mind, wherein she has offended the day before.

thorough-

thoroughly from our wickedness, and cleanse us from our sins ; and grant us grace so truly to repent of, and turn from our evil doings, that our iniquities may not be our ruin. Give us a deep sense of our sins past, and a hearty sorrow and contrition for them. And so endue us with the grace of thy Holy Spirit, that for what remains of our lives, we may walk more circumspectly before thee ;—redeeming the time, because the days are evil.

To this end, purify our souls from all corrupt desires and affections ; mortify all our carnal lusts and appetites ; make us as constant and zealous to deny, as we have been heretofore ready to gratify and indulge them. Raise up a spirit of piety and devotion, of love and charity, of humility and self-denial within us ; and grant that these, and all other Christian graces and virtues, may increase and abound in us. Remove from us all envy, hatred, and malice, and whatsoever else is contrary to our duty towards thee, or towards our neighbour ; and so establish us in thy fear, that it may never depart from our minds ; but be a constant security to us against all those temptations which either the devil, the world, or our own flesh, shall hereafter minister unto us, to draw us into sin, or to hinder us in our duty.

More particularly, we pray thee to pity and pardon whatsoever we have done amiss this day : O let us not lie down to rest under thy displeasure ! But grant us that forgiveness of our sins
now,

now, which we may never have any future opportunity to ask of thee.

[Accept our most sincere thanks and praises for all thy mercies from time to time vouchsafed unto us, but especially for thy particular providence in the singular blessings afforded us in this *House*; make us duly sensible of them, duly thankful for them; and grant us grace so to improve this precious season of mercy, that we may obtain thy favour, and recover our lost happiness. And be pleased to shed the riches of thy love on the heads of all those, who are any ways concerned in the management, government, or support of this charitable design; return their kindness fourfold into their bosoms, and bless their benevolent endeavours to the welfare of their own, and of every soul who shall partake of their tender and liberal bounty.]

Take us, O God, this night into thine especial favour and protection: give thy holy Angels charge over us, that no evils may happen unto us, nor any dangers approach us, to disturb our repose. Refresh us with comfortable rest; and raise us up in the morning with renewed strength and vigour to praise thy name. And, now that we are about to lie down upon our bed of rest, grant us grace seriously to consider that time, when, in a little while, we shall lie down in the dust: and since we know neither the day nor hour of our master's coming, make us so careful of our duty, and so watchful against sin, that we may be always ready; that we may never live in such a
state

state as we should fear to die in ; but that whether we live, we may live unto the Lord ; or whether we die, we may die unto the Lord : so that whether we live or die, we may be thine, through Jesus Christ our Lord, in whose most holy name and words, we farther call upon thee, Saying,

Our Father, &c.

The Almighty God, who is a strong tower of defence to all them that put their trust in him ; to whom all things in heaven and earth, and under the earth, do bow, and obey ; be now and evermore our defender and preserver.

Unto his gracious favour and protection, we most humbly commend ourselves, and all that belong unto us ; (especially all of this house and family.) The Lord bless, and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up the light of his countenance upon us, and give us his peace this night, and for evermore. *Amen.*

V.

*A Prayer to be used during Sickness. **

A Almighty, and most righteous Lord God, “ in whose hands are the appointments of life and death,” give me grace to consider that this my sickness is of thy sending ; and to ac-

* N. B. *If the sick person is so very ill that she cannot read this herself, she may desire some friend to repeat it to her, and then she may add at the conclusion her hearty Amen.*

knowledge

knowledge as well the justice, as the mercifulness of thy visitation, and my sufferings. May I look up to thee for strength to bear, and grace to profit by it. It comes, O my GOD, *as thy scourge* for my sins, which is to make me see, feel, and avoid them; *as thy medicine* to cure my spiritual diseases; and *as thy fiery trial*, which is to prove my virtues, and purge away my dross. Let it not fail, Lord, to answer these gracious purposes. Bring to my mind all such considerations, as may revive and succour me, and raise me above all discouragements and fear; and let my thoughts under this visitation, be only those of love and thankfulness; of resignation and obedience; of humility and hope in thy mercy. Give me patience, I beseech thee, and a full trust in thy most gracious promises, that I may entertain no evil surmises; nor shew any indecent carriage, which would add to my guilt, if I die; or to my remorse and shame, if I live.

Pity thy sick servant, and lessen my sorrows, O Father of mercies, out of compassion to my weakness. Pardon my restless complainings, and support me under them by thy comforts. Direct and recompense the labours and kindness of those who charitably and friendly attend me in my sickness. Keep me always submissive and devout towards thee, and no ways impatient or ungrateful towards those around me. May thy blessing accompany all their endeavours for my good, and all the medicines I take. Put an end in due time to my disease, (*or* to my pains :) and either restore me to my strength, health,

and

and ease, granting me the mercies of a longer life, or else prepare me more immediately for a blessed and eternal life, for our Lord JESUS CHRIST's sake, who died for our sins, and rose again for our justification. *Amen.*

Haith God mercifully restored you to health? Surely you cannot doubt the obligations you lie under, to be thankful for his mercies. Dreadful INDEED, THAT OUT OF TEN LEPERS WHO WERE CLEANSED, only one should return to give thanks! But take special care that you follow not the example of the nine, (see Luke xvii. 7.) for instances of such ingratitude are too common.

VI.

A Prayer after Recovery.

MOST gracious and merciful God, the fountain of life, I return thee humble and hearty thanks for having spared the life of thy servant; I adore thee as the *Author* of my *Cure*, and praise thee for the success thou hast given to those applications which were the means of effecting it. May I remember the chastisements, the instructions, and the deliverance I have received; and may I be enabled to perform the good resolutions I made in my sickness. As thou hast condescended to hearken to the prayer of so sinful a creature, may I “call upon thee as long as I live!” Being made whole, may I “go away and sin no more, lest a worst thing come unto me!” Having known the bitterness of affliction, may I pity, and endeavour to relieve those that labour under it. And may I never

never forget my obligations to thee, and the kindness of those about me (especially my Benefactors of this *House*). I humbly recommend them and myself to thy continued mercy, and everlasting favour, through JESUS CHRIST, my Lord and Saviour. *Amen.**

VII.

Some Instances of CHRIST's Life, proposed for Imitation,

Extracted from *Burket's Exposition of the New Testament.*

1. **H**IS early piety. See *Luke ii. 46, 47.*
2. His obedience to his earthly parents. See *Luke ii. 51.*
3. His unwearied diligence in doing good. See *Acts x. 38.*
4. His humility and lowliness of mind. See *Matt. xi. 29.*
5. The unblameableness and inoffensiveness of his life and actions. See *Matt. xix. 27.*
6. His eminent self-denial. See *Philip. ii. 7, 8.*
7. His contentment in a low and mean condition in this world. See *Luke ix. 58. Phil. iv. 11.*
8. His frequent performance of the duty of private prayer. See *Luke vi. 12. Mark i. 35.*

* See *Stonhouse's Advice to a Patient, &c.*

O

9. His

9. His affectionate performance of the duty of praise and thanksgiving. See *Matt.* xi. 25. *John* xi. 41.

10. His compassion towards those who were miserable, and in distress. See *Matt.* xx. 34.

11. His spiritual, entertaining, and useful discourse. See *Luke* xiv. 7. xxiv. 13.

12. His free familiar, sociable behaviour. See *Matt.* xi. 19. *Luke* v. 29.

13. His patience under sufferings and reproaches. See *1 Pet.* ii. 21, 22.

14. His readiness to forgive injuries. See *Luke* xxiii. 34.

15. His laying to heart the sins as well as sufferings of others. See *Mark* iii. 5.

16. His zeal for the public worship of God. See *John* ii. 17.

17. His glorifying his Father in all he did. See *John* xvii. 4.

18. His impartiality in reproving sin. See *Matt.* xxii. 23.

19. His universal obedience to his Father's will, and chearful submission to his Father's pleasure. See *Matt.* xxvi. 29.

20. His laws, and practice of universal holiness both in heart and life. See *Luke* iv. 34.

We must remember, "so to imitate Christ for our Pattern, as to acknowledge him for our high priest and intercessor," as we are taught in the following excellent prayer from the Liturgy, proper to be used at all seasons.

Almighty

ALmighty God, who hast given thine only Son to be unto us both a *Sacrifice* for sin, and also an *Example* of godly life: give us grace that we may always most thankfully receive that his inestimable benefit: may daily endeavour ourselves to follow the steps of his most holy life; and finally be made partakers of his resurrection, through the same Jesus Christ, our mediator and advocate. *Amen.*

✠ See the *Advice to the Magdalens*, and the *Preface*.

... God, who has given us
... as soon as born a guarantee for the
... of God's life: God has given
... with thanksgiving and
... daily
... of his most holy
... and finally he made partakers of his re-
... Jesus Christ, our
... and advocate.

... the Father and the Son

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PSALMS

For the Use of the
MAGDALEN CHAPEL.

PSALM V.

LORD, hear the voice of my complaint,
Accept my secret pray'r;
To thee alone, my King, my God,
Will I for help repair.

Thou in the morn my voice shalt hear;
And with the dawning day,
To thee, devoutly, I'll look up,
To thee, devoutly pray.

For thou the wrongs the just sustain,
Can'st never, Lord, approve;
Who from thy sacred dwelling-place,
All evil dost remove.

Then let all those who trust in thee,
With shouts their joy proclaim:
Let them rejoyce, whom thou preserv'st,
And all that love thy name.

To righteous men the righteous Lord
His blessing will extend;
And with his favour all his Saints,
As with a shield defend.

TO celebrate thy praise, O Lord,
 We will our hearts prepare;
 To all the list'ning world thy works,
 Thy wond'rous works declare.

Thou shalt forever live, who hast
 A righteous throne prepar'd,
 Impartial justice to dispense,
 To punish or reward.

Thou art a constant sure defence,
 Against oppressing rage:
 When troubles rise, thy needful aid
 In our behalf engage.

All those who have thy goodness prov'd,
 Will in thy truth confide;
 Thy mercy ne'er forsook the man
 Who on thy help rely'd.

Sing praises therefore to the Lord,
 From Sion his abode;
 Proclaim his deeds, till all the world
 Confess no other God.

P S A L M XVIII.

NO change of times shall ever shock
 My firm affection, Lord, to thee;
 For thou hast always been a rock,
 A fortress, and defence to me.

Thou my deliv'rer art, my God;
 My trust is in thy mighty pow'r:
 Thou art my shield from foes abroad,
 At home my safeguard, and my tow'r.

Thou

Thou suit'st, O Lord, thy righteous ways
 To various paths of human kind ;
 Those who for mercy merit praise,
 With thee shall wond'rous mercy find.

Thou to the just shalt justice shew,
 The pure thy purity shall see ;
 Such as perversely chuse to go,
 Shall meet with due returns from thee.

For God's designs shall still succeed ;
 His word shall bear the utmost test ;
 He's a strong shield to all that need,
 And on his sure protection rest.

Who, then, deserves to be ador'd,
 But God, on whom my hopes depend ?
 Or who, except the mighty Lord,
 Can with resistless pow'r defend ?

P S A L M XIX.

THE spacious firmament on high,
 With all the blue etherial sky,
 And spangled heavens, a shining frame,
 Their great Original proclaim.

Th' unwear'd sun from day to day
 Does his Creator's pow'r display ;
 And publishes to ev'ry land
 The work of an Almighty hand.

Soon as the ev'ning shades prevail,
 The Moon takes up the wond'rous tale,
 And nightly to the list'ning earth
 Repeats the story of her birth :

Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though, in solemn silence all
Move round this dark terrestrial ball;
What though nor real voice nor sound
Amid their radiant orbs be found:

In reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing as they shine,
"The hand that made us is divine."

P S A L M XXII.

YE worshippers of Jacob's God,
All ye of Isr'el's line,
O praise the Lord, and to your praise
Sincere obedience join.

He ne'er disdain'd on low distress
To cast a gracious eye;
Nor turn'd from poverty his face,
But hears its humble cry.

'Tis his supreme prerogative
O'er subject-Kings to reign;
'Tis just that He should rule the world,
Who does the world sustain.

The rich, who are with plenty fed,
His bounty must confess;
The sons of want, by him reliev'd,
Their gen'rous patron bless.

With

PSALM XXII. 273

With humble worship to his throne
 They all for aid resort :
 That Pow'r which first their beings gave,
 Can only give support.

O may a chosen spotless race,
 Devoted to his name,
 To their admiring heirs his truth;
 And glorious acts proclaim !

PSALM XXIII.

THE Lord my pasture shall prepare,
 And feed me with a shepherd's care;
 His presence shall my wants supply,
 And guard me with a watchful eye :
 My noon-day walks he shall attend,
 And all my midnight hours defend.

When in the sultry glebe I faint,
 Or on the thirsty mountain pant;
 To fertile vales and dewy meads
 My weary wand'ring steps he leads,
 Where peaceful rivers, soft and slow,
 Amid the verdant landscape flow.

Though in the paths of death I tread,
 With gloomy horrors overspread ;
 My steadfast heart shall fear no ill,
 For thou, O Lord, art with me still ;
 Thy friendly crook shall give me aid,
 And guide me through the dreadful shade.

Though in a bare and rugged way,
 Through devious lonely wilds I stray,

274 P S A L M XXV. XXXIII.

Thy bounty shall my pains beguile,
The barren wilderness shall smile,
With sudden greens and herbage crown'd;
And streams shall murmur all around.

P S A L M XXV.

TO God, in whom I trust,
I lift my heart and voice;
O let me not be put to shame,
Nor let my foes rejoice.

Since mercy is the grace
That most exalts thy fame;
Forgive my heinous sin, O Lord,
And so advance thy Name.

Let all my youthful crimes
Be blotted out by thee:
And, for thy wond'rous goodness sake,
In mercy think on me.

Do thou with tender eyes
My sad affliction see:
Acquit me, Lord, and from my guilt
Entirely set me free.

Let all my righteous acts
To full perfection rise;
Because my firm and constant hope
On thee alone relies.

P S A L M XXXIII.

LET all the just to God with joy
Their chearful voices raise;
For well the righteous it becomes,
To sing glad songs of praise.

Most

Most faithful is the word of God,
 His works with truth abound ;
 He justice loves, and all the earth
 Is with his goodness crown'd.

By his almighty word at first
 The heav'nly arch was rear'd ;
 And all the beauteous hosts of light
 At his command appear'd.

Whate'er the mighty Lord decrees,
 Shall stand for ever sure ;
 The settled purpose of his heart
 To ages shall endure.

P S A L M XXXIV.

THRO' all the changing scenes of life,
 In trouble, and in joy ;
 The praises of my God shall still
 My heart and tongue employ.

Of his deliv'rance I will boast,
 Till all who are distrest,
 From my example comfort take,
 And charm their grief to rest.

Oh make but trial of his love !
 Experience will decide
 How blest they are, and only they,
 Who in his trust confide.

Fear him, ye saints, and ye will then
 Have nothing else to fear ;
 Make ye his service your delight,
 Your wants shall be his care.

HAVE mercy, Lord, on me,
 As thou wert ever kind ;
 Let me, oppress'd with loads of guilt,
 Thy wonted mercy find.

Wash off my foul offence,
 And cleanse me from my sin ;
 For I confess my crime, and see
 How great my guilt has been.

Against thee only, Lord,
 And only in thy sight
 Have I transgress'd, and tho' condemn'd,
 Must own thy judgments right.

Blot out my crying sins,
 Nor me in anger view ;
 Create in me a heart that's clean,
 An upright mind renew.

Withdraw not thou thy help,
 Nor cast me from thy sight ;
 Nor let thy Holy Spirit take
 It's everlasting flight.

The joy thy favour gives,
 Let me again obtain :
 And thy free Spirit's firm support,
 My fainting soul sustain.

P S A L M LVII.

O God, my heart is fix'd, is bent,
 It's thankful tribute to present ;
 And with my heart my voice I'll raise,
 To thee, my God, in songs of praise.

Awake

Awake my glory, harp, and lute,
No longer let your strings be mute ;
And I, my tuneful part to take,
Will with the early dawn awake.

Thy praises, Lord, I will resound
To all the list'ning nations round ;
Thy mercy highest heav'n transcends,
Thy truth beyond the clouds extends.

Be thou, O God, exalted high ;
And as thy glory fills the sky,
So let it be on earth display'd,
Till thou art here as there obey'd.

P S A L M LXXXVI.

TO my complaint, O Lord my God,
Thy gracious ear incline ;

Hear me, distressed, and destitute
Of all relief but thine,

Do thou, O God, preserve my soul,
That does thy name adore ;

Thy servant keep, and him, whose trust
Relies on thee, restore.

To me, who daily thee invoke,

Thy mercy, Lord, extend ;
Refresh thy servant's soul, whose hopes
On thee alone depend.

Thou, Lord, art good, not only good,
But prompt to pardon too ;
Of plenteous mercy to all those
Who for thy mercy sue.

O Come, loud anthems let us sing,
 Loud thanks to our almighty king ;
 For we our voices high should raise ;
 When our salvation's Rock we praise.

Into his presence let us haste,
 To thank him for his favour past :
 To him address in joyful songs
 The praise that to his name belongs.

For God, the Lord, enthron'd in state,
 Is with unrival'd glory great ;
 A king superior far to all
 Whom kings on earth we mortals call.

O let us to his courts repair,
 And bow with adoration there :
 Down on our knees devoutly all
 Before the Lord our Maker fall.

For he's our God, our Shepherd he ;
 His Flock and pasture sheep are we :
 Then let us (like his flock) draw near,
 His gospel's sacred truth to hear.

P S A L M C.

WITH one consent let all the earth
 To God their chearful voices raise ;
 Glad homage pay with awful mirth,
 And sing before him songs of praise.

Convinc'd that he is God alone,
 From whom both we and all proceed ;
 We, whom he chuses for his own ;
 The flock that he vouchsafes to feed.

O enter

O enter then his temple gate,
Thence to his courts devoutly press,
And still your grateful hymns repeat,
And still his name with praises bless:

For he's the Lord supremely good;
His mercy is for ever sure:
His truth, which always firmly stood,
To endless ages shall endure.

PSALM CVI.

O Render thanks to God above,
The fountain of eternal love:
Whose mercy firm thro' ages past
Has stood, and shall for ever last.

Who can his mighty deeds express,
Not only vast, but numberless?
What mortal eloquence can raise
His tribute of immortal praise?

Happy are they, and only they,
Who from thy judgments never stray:
Who know what's right,—not only so,
But always practice what they know.

Extend to me that favour, Lord,
Thou to thy chosen dost afford;
When thou return'st to set them free,
Let thy salvation visit me!

O may I worthy prove to see
Thy saints in full prosperity;
That I the joyful choir may join,
And count thy people's triumph mine.

MY soul with grateful thoughts of love
Entirely is possess'd ;
Because the Lord vouchsaf'd to hear

The voice of my request.

Since he has now his ear inclin'd,

I never will despair ;

But still, in all the straits of life,

To him address my pray'r.

When death alarm'd me, he remov'd

My dangers and my fears ;

My feet from falling he secur'd,

And dry'd my eyes from tears.

Then, free from pensive cares, my soul,

Resume thy wonted rest ;

Eor God has wond'rously to thee

His bounteous love express'd.

The future years of fleeting life,

Which God to me shall lend,

Will I in praises to his name,

And in his service spend.

P S A L M CXIX.

TO me, O Lord, thy grace restore,
That I again may live ;

Whose soul can relish no delight,

But what thy precepts give.

In thy blest statutes let my heart

Continue always sound ;

That guilt and shame (the sinner's lot)

May never me confound.

My soul with long expectance hopes

To see thy saving grace ;

And still on thy unerring word

My confidence I place.

Thy

PSALM CXXX. 281

Thy wonted kindness, Lord, restore,
To cheer my drooping heart ;
That from thy righteous statutes I
May never more depart.

PSALM CXXX.

FROM lowest depths of woe,
To God I sent my cry ;
Lord, hear my supplicating voice,
And graciously reply.

Should'st thou severely judge,
Who can the trial bear ?—
But thou forgiv'st, lest we despond,
And quite renounce thy fear.

My soul with patience waits
For thee, the living Lord ;
My hopes are on thy promise built,
Thy never-failing word.

My longing eyes look out
For thy enliv'ning ray ;
More duly than the morning watch,
To spy the dawning day.

Let Isr'el trust in God,
No bounds his mercy knows ;
The plenteous source and spring from whence
Eternal succour flows.

Whose friendly streams to us
Supplies in want convey ;
A healing spring, a spring to cleanse,
And wash our guilt away.

PSALM

282 P S A L M CXXXVI. CXXXIX.

TO God; the mighty Lord,
Our joyful thanks repeat;
To him the praise afford,
Whose mercies are so great.

For God doth prove
Our constant friend;
His boundless love
Shall never end.

To him whose pow'r hath made
The heav'ns with mighty hand,
And ocean wide hath spread
Around the spacious land.
For God, &c.

Thro' heav'n he did display
The num'rous hosts of light;
The sun, to rule the day,
The moon and stars, the night,
For God, &c.

He doth the food supply
On which all creatures live:
To God who reigns on high,
Eternal praises give.
For God, &c.

P S A L M CXXXIX.

LORD, thou my ways hast search'd, and known
My rising up, my sitting down;
To thee are my conceptions brought,
Ere they are form'd into a thought.

Thine eye my bed and path surveys,
My public haunts, and private ways;
Thou know'st whate'er my lips would vent,
My yet unutter'd words' intent.

Sur-

Surrounded by thy power I stand,
On every side I find thy hand ;
Wisdom for human search too high !
Too dazzling bright for mortal eye !
Let me acknowledge, O my God,
That since the maze of life I've trod,
The bounties of thy love surmount
The power of numbers to recount.
Search, try, O God, my thoughts and heart,
If evil lurks in any part ;
Correct me where I go astray,
And guide me in thy perfect way.

PSALM CXLIII.

LORD hear my pray'r, and to my cry
Thy wonted audience bend ;
In thy accusom'd faith and truth,
A gracious answer send.
Nor at thy strict tribunal bring
Thy servant to be try'd ;
For in thy sight no living man
Can e'er be justify'd.
To thee my hands in humble pray'r
I fervently stretch out ;
My soul for thy refreshment thirsts,
Like land oppress'd with drought.
Thy kindness early let me hear,
Whose trust on thee depends ;
Teach me the way where I should go ;
My soul to thee ascends.
Thou art my God, thy righteous will
Instruct me to obey ;
Let thy good spirit guide and keep
My soul in the right way.

284 P S A L M CXLV. CXEVI.

THE Lord supports all them that fall,
 And makes the prostrate rise ;
 For his kind aid all creatures call,
 Who timely food supplies.
 Whate'er their various wants require,
 With open hand he gives ;
 And so fulfils the just desire
 Of ev'ry thing that lives.
 He grants the full desires of those
 Who him with fear adore ;
 And will their troubles soon compose,
 When they his aid implore.
 The Lord preserves all those with care,
 Whom grateful love employs ;
 But sinners, who his vengeance dare,
 With furious rage destroys.
 My time to come, in praises spent,
 Shall still advance his fame,
 And all mankind with one consent,
 For ever bless his name.

P S A L M CXLVI.

O Praise the Lord, and thou, my soul,
 For ever bless his name ;
 His wondrous love, while life shall last,
 My constant praise shall claim.
 The Lord, who made both heav'n and earth,
 And all that they contain,
 Will never quit his stedfast truth,
 Nor make his promise vain.
 The poor oppress'd, from all their wants
 Are eas'd by his decree ;
 He gives the hungry needful food,
 And sets the pris'ners free.

By

P S A L M CXLIX.

285

By him the blind receive their sight,
The weak and fall'n he rears ;
With kind regard and tender love,
He for the righteous cares.

The stranger he preserves from harm,
The orphan kindly treats ;
Defends the widow, and the wiles
Of wicked men defeats.

The God that does in Sion dwell,
Is our eternal king ;
From age to age his reign endures ;
Let all his praises sing.

P S A L M CXLIX.

O Praise ye the Lord,
Prepare your glad voice,
His praise in the joyful
Assembly to sing.

In our great creator
Let Isr'el rejoice ;
And children of Sion
Be glad in their king.

Let them his great name
Extol in the dance ;
With timbrel and harp
His praises express ;
Who always takes pleasure
His saints to advance ;
And with his salvation
The humble to bless.

With

With glory adorn'd,
 His people shall sing
 To God, who their beds
 With safety does shield;
 Their mouths fill'd with praises
 Of him, their great king,
 Shall songs of thanksgiving
 Triumphantly yield.

Thus shall they declare,
 That sin to destroy,
 And men to redeem,
 The Son of God came:
 Such honour and triumph
 His saints shall enjoy;
 O therefore for ever
 Exalt his great name!

P S A L M CL.

LET the shrill trumpet's warlike Voice,
 Make rocks and hills his praise rebound;
 Praise him with harp's melodious noise,
 And gentle psalt'ry's silver sound.

Let virgin-troops soft timbrels bring,
 And some with graceful motion dance;
 Let instruments of various string,
 With organs join'd, his praise advance.

Let them who joyful hymns compose,
 To cymbals set their songs of praise;
 Cymbals of common use, and those
 That loudly sound on solemn days.

Common

GLORIA PATRI. 287

Common Metre.

TO Father, Son, and Holy Ghost,
The God whom we adore,
Be glory, as it was, is now,
And shall be evermore.

To God, our benefactor, bring
The tribute of your praise;
Too small for an almighty King,
But all that we can raise.

Glory to thee, blest Three in One,
The God whom we adore:
As was, and is, and shall be done,
When time shall be no more.

Long Metre.

To Father, Son, and Holy Ghost,
The God whom earth and heav'n adore,
Be glory, as it was of old,
Is now, and shall be evermore.

Short Metre.

To God the Father, Son,
And Spirit, glory be;
As 'twas, and is, and shall be so,
To all eternity.

As the 37th, and some other Psalms.

To Father, Son, and Holy Ghost,
The God whom Heav'n's triumphant Host,
And suffering Saints on earth adore,
Be Glory, as in ages past,
As now it is, and so shall last,
When time itself exists no more.

288 GLORIA PATRI.

As Psalm 100, and many others of Eight Syllables.

Praise God, from whom all blessings flow,
Praise him all creatures here below :
Praise him above, angelic host :
Praise Father, Son, and Holy Ghost.

As Psalm 136, 148.

To God the Father, Son,
And Spirit ever blest,
Eternal Three in one,
All worship be address,
As heretofore
It was, is now
And shall be so
Forever more.

As Psalm 149.

By Angels in Heav'n
Of ev'ry degree,
And Saints upon Earth,
All praise be address,
To God in Three persons,
One God ever-blest ;
As it, has been, now is,
And always shall be.

H Y M N S

H Y M N S

For the Use of the
MAGDALEN-CHAPEL.

H Y M N I. *

For the M O R N I N G.

By Bishop K E N N.

AWAKE, my soul, and with the sun
Thy daily stage of duty run :
Shake off dull sloth, and early rise,
To pay thy morning sacrifice.

[Redeem thy mis-spent moments past,
And live this day, as if 'twere last :
Thy talents to improve take care ;
For the great day thyself prepare.

Let all thy converse be sincere,
Thy conscience, as the noon-day clear ;
For God's all-seeing eye surveys
Thy secret thoughts, thy works, and ways.

* This Hymn being too long to be sung at one
time, all within the crotchets [] may be omitted.

P

Wake

Wake, and lift up thyself, my heart,
And with the angels bear thy part ;
Who, all night long, unwearied sing
High glory to th'eternal King.

I wake, I wake, ye heavenly choir,
May your devotion me inspire :
That I, like you, my age may spend ;
Like you, may on my God attend.

May I, like you, in God delight ;
Have all day long my God in sight ;
Perform, like you, my Maker's will ;
O ! may I never more do ill.]

Glory to thee, who safe hast kept,
And hast refresh'd me whilst I slept ;
Grant, Lord, when I from death shall wake,
I may of endless life partake !

Lord, I my vows to thee renew ;
Scatter my sins as morning dew :
Guard my first springs of thought and will,
And with thyself my spirit fill.

Direct, controul, suggest this day,
All I design, or do, or say :
'That all my pow'rs, with all their might,
In thy sole glory may unite.

Praise God, from whom all blessings flow ;
Praise him, all creatures here below :
Praise him above, angelic host :
Praise Father, Son, and Holy Ghost.

HYMN II.

291

For the EVENING.

By the same.

GLORY to thee, my God, this night,
For all the blessings of the light :

Keep me, O keep me, King of Kings,
Under thy own almighty wings.

Forgive me, Lord, for thy dear Son,
The ills which I this day have done ;
That with the world, myself, and thee,
I, ere I sleep, at peace may be.

* [Teach me to live, that I may dread
The grave as little as my bed ;
Teach me to die, that so I may
With joy behold the judgment-day.

Let my blest guardian, while I sleep,
His watchful station near me keep :
My heart with love celestial fill,
And guard from the approach of ill.

Lord, let my soul for ever share,
The blifs of thy paternal care ;
'Tis heav'n on earth, 'tis heav'n above,
To see thy face, and sing thy love.]

Shou'd Death itself my sleep invade,
Why shou'd I be of Death afraid ?

Protected by thy saving arm,
Tho' he may strike he cannot harm.

For death is life, and labour rest,
If with thy gracious presence blest :

Then welcome sleep, or death to me,
I'm still secure, for still with Thee !

* The three Stanzas within crotchets are commonly omitted in singing at the Chapel.

P 2

Praise

Praise God, from whom all blessings flow,
 Praise him, all creatures here below :
 Praise him above angelic host :
 Praise Father, Son, and Holy Ghost.

HYMN. III.

*The CHRISTIAN'S HOPE.**From the Spectator.*

WHEN rising from the bed of death,
 O'erwhelm'd with guilt and fear,
 I see my Maker, face to face ;
 O how shall I appear !

If yet, while pardon may be found,
 And mercy may be sought,
 My heart with inward horror shrinks,
 And trembles at the thought.

When thou, O Lord, shall stand disclos'd
 In Majesty severe,
 And sit in judgment on my soul,
 O how shall I appear ?

But thou hast told the troubled mind,
 Who does her sins lament,
 The timely tribute of her tears
 Shall endless woe prevent.

Then see the sorrows of my heart,
 Ere yet it be too late ;
 And hear my Saviour's dying groans,
 To give those sorrows weight.

For never shall my soul despair,
 Her pardon to procure,
 Who knows thy only Son has dy'd,
 To make that pardon sure.

HYMN

On. GRATITUDE.

From the same.

WHEN all thy mercies, O my God,
My rising soul surveys;
Transported with the view I'm lost,
In wonder, love, and praise:

O how shall words with equal warmth,
The gratitude declare,
That glows within my ravish'd heart!
But thou can'st read it there.

Thy providence my life sustain'd,
And all my wants redrest,
When in the silent womb I lay,
And hung upon the breast.

To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themselves in prayer.

Unnumber'd comforts on my soul
Thy tender care bestow'd,
Before my infant heart conceiv'd
From whom those comforts flow'd.

When worn by sickness, oft hast thou
With health renew'd my face:
And, when in sin and sorrow sunk,
Reviv'd my soul with grace.

Ten thousand thousand precious gifts,
My daily thanks employ;
Nor is the least a chearful heart,
That tastes those gifts with joy.

Through ev'ry period of my life
 Thy goodness I'll pursue ;
 And after death in distant worlds
 The glorious theme renew.

When nature fails, and day and night
 Divide thy works no more ;
 My ever-grateful heart, O Lord,
 Thy mercy shall adore.

HYMN V.

The Excellency of the BIBLE.

By Dr. WATTS.

GREAT God ! with wonder and with praise
 On all thy works I look :
 But still thy wisdom, pow'r, and grace,
 Shine brighter in thy book.

The stars that in their courses roll,
 Have much instruction given ;
 But thy good words inform my soul
 How I may soar to heaven.

The fields provide me food, and shew
 The goodness of the Lord ;
 But fruits of life and glory grow
 In thy most holy word.

Here are my choicest treasures hid,
 Here my best comfort lies ;
 Here my desires are satisfy'd.
 And hence my hopes arise.

Lord

H Y M N VI.

295

Lord, make me understand thy law,
 Shew what my faults have been ;
 And from thy gospel let me draw
 Pardon for all my sin.
 Here would I learn how Christ has dy'd,
 To save my soul from hell :
 Not all the books on earth beside
 Such heav'nly wonders tell.
 Then let me love thy scriptures more,
 And, with renew'd delight,
 By day read all thy wonders o'er,
 And meditate by night.

H Y M N VI.

On the SABBATH.

By Dr. D O D D R I D G E.

LORD of the Sabbath, hear us pray,
 In this thy house, on this thy day ;
 Accept, as grateful sacrifice,
 The songs which from thy servants rise.
 Thine earthly Sabbaths, LORD, we love ;
 But there's a nobler REST above :
 Oh that we might that REST attain,
 From sin, from sorrow, and from pain !
 In thy blest kingdom we shall be
 From every mortal trouble free :
 No groans shall mingle with the songs
 Resounding from immortal tongues.
 No rude alarms of raging foes ;
 No cares to break the long repose ;
 No midnight shade, no clouded sun,
 But sacred, high, eternal noon.

O long-expected day ! begin ;
 Dawn on these realms of woe and sin :
 Fain would we leave this weary load,
 To sleep in death, and rest with God.

HYMN VII.

For the SACRAMENT.

By Dr. WATTS.

HOW are thy glories here display'd,
 Great God ! how bright they shine,
 While, at thy word, we break the bread,
 And pour the flowing wine !

Here thy avenging Justice stands,
 And pleads its dreadful cause ;
 Here saving Mercy spreads her hands,
 Like *Jesus* on the cross.

Thy saints attend with ev'ry grace
 On this great sacrifice ;
 And Love appears with chearful face,
 And Faith with fixed eyes.

Zeal and Revenge perform their part,
 And rising sin destroy ;
 Repentance comes with aching heart,
 Yet not forbids the Joy.

Dear Saviour ! change our Faith to Sight,
 Let sin forever die ;
 Then shall our souls be all delight,
 And ev'ry tear be dry.

HYMN

H Y M N VIII. IX.

197

On CHRISTMAS DAY.

By Dr. DODDRIDGE.

HIGH let us swell our tuneful notes,
And join th' angelic throng ;
For angels no such love have known,
T'awake a chearful song.

Good-will to sinful men is shewn,
And peace on earth is given ;
For lo ! th' incarnate Saviour comes
With messages from heaven.

Justice and grace, with sweet accord,
His rising beams adorn ;
Let heav'n and earth in concert join ?
" To us a child is born."

GLORY to GOD in highest strains,
In highest worlds be paid ;
His glory by our lips proclaim'd,
And by our lives display'd !

When shall we reach those blissful realms
Where CHRIST. exalted reigns ;
And learn of the celestial choir
Their own immortal strains !

H Y M N IX.

On the NEW YEAR.

By the same.

GOD of my life ! thy constant care
With blessings crowns the op'ning year ;
This guilty life thou dost prolong,
And wake anew my annual song.

P 5

How

How many kindred souls are fled
To the vast regions of the dead,
Since from this day the changing sun
Thro' his last yearly period run?

WE yet survive; but who can say,
Or thro' the year, or month, or day,
"I will retain this vital breath;
"Thus far, at least, in league with death?"

That breath is thine, eternal God;
'Tis thine to fix my soul's abode:
It holds its life from thee alone,
On earth, or in the world unknown.

To thee our spirits we resign;
Make them, and own them, still as thine;
So shall they smile secure from fear,
Tho' death should blast the rising year.

HYMN X.

On the PASSION.

FROM whence these dire portends around,
That earth and heav'n amaze?
Wherefore do earthquakes cleave the ground?
Why hides the sun his rays?

Not thus did SINAI's trembling head
With sacred horror nod,
Beneath the dark pavilion spread
Of the descending God!

What tongue the tortures can declare
Of this vindictive hour?
Wrath he alone had will to share,
As he alone had pow'r!

See

H Y M N XI.

299

See, streaming from the fatal tree,
His all-toning blood !

Is this the Infinite ? — 'Tis He !
My SAVIOUR, and my God !

For me these pangs his soul assail,

For me the death is borne !

My sin gave sharpness to the nail,

And pointed ev'ry thorn.

Let sin no more my soul enslave ;

Break, Lord, the tyrant's chain ;

Oh save me, whom thou cam'st to save,

Nor bleed or die in vain !

H Y M N XI.

For E A S T E R.

JESUS Christ is risen to day, — Hallelujah !

Our triumphant holyday ;

Who did once upon the cross,

Suffer to redeem our loss.

Hymns of praise then let us sing

Unto Christ, our heavenly king ;

Who endur'd the cross, and grave,

Sinners to redeem and save.

But the pains which he endur'd,

Our salvation have procur'd ;

Now he reigns, triumphant king,

Where the angels ever sing, — Hallelujah !

For WHIT-SUNDAY.

By Mr. DRYDEN.

ETERNAL Spirit ! by whose aid
The world's foundations first were laid :
Come, visit every pious mind,
Come, pour thy joys on human kind !

From sin and sorrow set us free,
And make thy temples worthy thee :
Illumine our dull darken'd sight,
Thou source of uncreated light.

Thrice holy font ! thrice holy fire !
Our hearts with heavenly love inspire :
Come, and thy sacred unction bring,
'To sanctify us while we sing.

Plenteous of Grace, descend from high,
Rich in thy seven-fold energy !
Thou strength of His almighty hand,
Whose power does heaven and earth command.

Proceeding Spirit, our defence,
Who dost the gifts of grace dispense :
Feeble alas ! we are, and frail ;
Let not the world or flesh prevail !

Chace from our minds th' infernal foe,
And Peace, the fruit of Love, bestow :
And, lest our feet should step astray,
Protect and guide us in the way !

Make us eternal Truths receive,
And practise all that we believe :
Give us thyself, that we may see
The Father and the Son by thee !

Im-

H Y M N XIII.

301

Immortal honours, endless fame
Attend th' Almighty Father's name;
The Saviour Son be glorified,
Who for lost man's redemption died:

And equal adoration be,
Eternal Spirit, paid to thee;
"Come, visit every pious mind;
"Come, pour thy joys on human kind!"

H Y M N XIII.

On THANKSGIVING.

By Dr. DODD.

GLORY be to God our King,—*Hallelujah!*
Thine eternal love we sing:
Thou hast bar'd thine arm divine,
Wrought salvation; made us thine.
Hallelujah! &c.

Wand'ring sheep, how far from home
Sore bewilder'd did we roam;
Till the gracious shepherd came,
Sought, and sav'd: O praise his name!
Death, no more we dread thy sting;
Sin subdu'd, we joyful sing:
Grave, thy terrors we defy;
We shall live; for Christ did die.

Fir'd with gratitude, we raise
All our souls to sound thy praise;
Touch each heart, each tongue inspire,
Sing we higher still, and higher.

Down

Down to deepest hell deprest,
 Jesu rescu'd, rais'd, and blest;
 Open'd mercy's golden gate,
 Mercy, here who holds her seat.

Happy mansion!—every voice,
 In the blest retreat rejoice;
 Let each voice united sound,
 "Be the walls with gladness crown'd!"

Elevate our souls to thee:
 Thou our guide and guardian be;
 Worthy, worthy may we prove,
 Lord, of such distinguish'd love!

Blessing, thankful all our days,
 May we pray, rejoice, and praise;
 'Till the glorious trump shall sound,
 And our raptur'd hearts rebound,—*Hallelujah!*

HYMN XIV.

THANKS to GOD.

By Dr. DODDRIDGE.

ALL glorious God! what hymns of praise
 Shall our transported voices raise!
 What flaming love and zeal is due,
 While heav'n stands open to our view!

Once we were fall'n,—and oh how low!
 Just on the brink of endless woe:
 Doom'd to the heritage in hell;
 Where sinners in deep darkness dwell.

But

But lo, a ray of chearful light.
Scatters the horrid shades of night:
Lo, what triumphant grace is shewn,
To souls impoverish'd and undone!

Far, far beyond these mortal shores
A bright inheritance is ours;
Where saints in light our coming wait,
To share their holy blisful state.

H Y M N XV.

A PENITENTIAL HYMN.

RISE, O my soul! the hours review,
When, aw'd by guilt and fear,
Thou durst not heav'n for mercy sue,
Nor hope for pity here.

Dry'd are thy tears, thy griefs are fled;
Dispell'd each bitter care!
See! heav'n itself has lent its aid,
To raise thee from despair.

Hear then, O God! thy work fulfil!
And from thy mercy's throne
Vouchsafe me strength to do thy will,
And to resist my own.

So

So shall my soul each pow'r employ,
 Thy mercies to adore;
 Whilst heav'n itself proclaims with joy,
 One pardon'd sinner more.

HYMN XVII.

The SINCERE PENITENT.

By Mr. LOCKMAN.

A Lmighty Lord ! most merciful,
 These thanks unfeign'd, these vows receive;
 Thou, who, when bath'd in tears I lay,
 Did'st hear my cries, and quick relieve.

Chorus. Great God from all eternity,
 O may our pray'rs ascend to thee !

Plung'd deep in woe, of hope bereft,
 Destruction threaten'd me around ;
 Remorse was mine, and black despair,
 And I no ray of comfort found.

Chorus. Great God, &c.

For ever, O ! recorded be
 The moment, when thy grace bestow'd,
 Thro' Christ, the sight of pard'ning love,
 And led me to this blest abode.

Chorus. Great God, &c.

Since

H Y M N XVII.

305

Since treading fair Virtue's sacred paths
Alone secures the mind's content,
May the remainder of my days
In serving thee be always spent.

Chorus Great God from all eternity,
O may our pray'rs ascend to thee !

H Y M N XVIII.

Set by Dr. H O W A R D.

C H O R U S.

O God of mercy ! hear my pray'r,
Thy weak, thy sinful creature save ;
Thy voice can raise me from despair,
Raise me triumphant from the grave !

In Vanity's bewild'ring maze,
How long my erring feet have stray'd !
Far from Religion's peaceful ways,
And far from Virtue's guardian aid !

O Lord of life ! O Son divine !
Almighty Saviour ! Heavenly Friend !
To me, thy pitying ear incline,
Thy renovating grace extend !

O God of Mercy ! &c.
Tho'

Tho' thus polluted and forlorn,
By thee inspir'd, my soul shall rise,
Fairer than fleeces newly shorn,
Than mountain snows, or vernal skies.

Then, let thy Spirit from above,
My Saviour, God ! descend on me ;
Correct my thoughts, my faith improve,
And make me worthy Heaven and thee !
O God of Mercy ! &c.

THE

T H E
RULES and REGULATIONS
OF THE
MAGDALEN-HOSPITAL.

Incorporated by Act of Parliament, 9 GEO. III. 1769.

I. Of the GOVERNMENT:

This is composed of

THE PATRONESS.

A President.

Six Vice Presidents.

A Treasurer.

A General Court.

A General Committee of thirty-two.

1. **T**HE President is appointed for life, the six Vice-Presidents, the Treasurer, and Committee of thirty-two, are annually chosen, and seven of the Committee go out yearly.

2. All the Officers and Servants, are likewise chosen annually.

II. Of

II. *Of the* TREASURER.

1. He receives the benefactions ; keeps an account of all receipts and payments ; and accounts, at the four quarterly general courts, or oftner if required.

2. Whatever surplus money remains in his hands, at any of the said courts, more than sufficient to defray the current expences, he is to lay it out in the public funds, if the majority of the Governors then present shall think fit.

3. He pays all bills at the Hospital in the presence of the Committee.

III. *Of the* GENERAL COURTS, and ELECTIONS *of* OFFICERS.

1. A General Court consists of the President, or in his absence, of one of the Vice Presidents, or the Treasurer, and eight or more Governors ; and in the absence of the President, all the Vice Presidents, and Treasurer, of nine Governors, who in that case chuse their Chairman. The President, Vice President, Treasurer, or Chairman presiding, is to explain the business of the assembly ; to propose questions, and to put them to the vote, and, if required, by five Governors, to take the votes by ballot, such ballot to begin and be determined immediately. The Chairman may vote in common with others ; and in case of an equality of votes, the Chairman is further to have a casting vote.

2. The General Courts are held quarterly, viz.

The last *Wednesday* in *July*,

The

The last *Wednesday* in *October*.

The last *Wednesday* in *January*.

The last *Wednesday* in *April*.

The Anniversary Meeting is usually held in *May*.

3. The Secretary gives notice by letter to the President, Vice-Presidents, Treasurer, and Governors, of the place, day, and hour of holding General Courts: and the same is also advertised in some of the public News-papers five days before such Court.

4. On the annual General Court (held the last *Wednesday* in *April*) the six Vice Presidents, the Treasurer, Committee, Officers and Servants, are chosen.

5. At every quarterly General Court the Treasurer lays before the Governors the general state of the house, respecting the receipts and disbursements of the quarter; also the cash which remains in hand, &c.

6. The Treasurer also reports the number of women admitted into the house, and the number of those provided for, and in what manner they have been provided for, during the quarter.

7. The general yearly account is published at the anniversary meeting.

8. The Court orders and disposes of the Common Seal, and the use and application thereof, and hath power to enter into contracts, and make such rules, bye-laws, constitutions, and ordinances, as they shall think necessary, and to revoke and alter the same.

9. No bye law, rule, order, or regulation, or alteration, or repeal of a bye law, &c. can have any effect, unless confirmed by a succeeding General Court, either annual, quarterly, or extraordinary.

10. In case of death, or resignation of the President, or any of the Vice-presidents, or Treasurer, the General Court may elect another.

11. The General Court have power, from time to time to appoint such other Officers and Servants as they shall think necessary, and to suspend or remove all such Officers or other persons, or any or either of them, and appoint others in case of death, suspension, or removal, and make such allowances for their services as they shall think reasonable.

IV. *Of the GENERAL COMMITTEE.*

1. Of this Committee five constitute a Quorum, and the President, Vice-Presidents, and Treasurer, are always of this General Committee, one of whom is Chairman; but in their absence the Committee chuse a Chairman.

2. The Meetings of the Committee are on every *Thursday* at five o'Clock in the afternoon, from *April* to *October*, and eleven o'Clock in the Forenoon from *October* to *April*.

3. The first *Thursday* only in the month is for the admission of objects.

4. Any three of the Committee, in Committee, have power to draw on the Bankers of the Charity.

5. The Committee contract for, and inspect the

the cloathing, furniture, and provisions; and take care to prevent impositions.

6. The Committee (being summoned for that purpose,) have power to dismiss or elect all servants under the degree of Steward or Matron, and suspend or remove any such Servants, and appoint others in case of death, resignation, suspension, or removal, until a General Court shall be held.

7. When there is any particular business, the same is to be expressed in the summons, and this business is entered upon before any other.

8. The Committee admit all such Petitioners as they approve, and give orders in what manner they shall be employed, and dismiss any women from the house, as occasions may require; and in the absence of the Committee the Treasurer has the same power.

9. The rough Minutes of the Committee are read by the Secretary, and signed by the Chairman, before he leaves the Chair. These Minutes, being copied fair into a book, are also read at the next Meeting, when they are confirmed, if approved.

10. The Members of the Committee attend by turns at the Chapel every *Sunday*, and notice of their turn is regularly given. See afterwards Regulations for the Chapel.

11. The Committee have power to make such honorary Governors as they think fit.

V. A SUB-COMMITTEE.

1. This consists of any number of the General Committee appointed by them.

2. Any three of the Committee accompanied by the Matron may visit the Wards, and make their report to the next General Committee that meets.

3. They occasionally meet to examine the accounts, and to inspect into the good order and œconomy of the House.

VI. Of GOVERNORS in General.

1. A Subscription of *twenty* Guineas or more is a qualification of a Governor for life.

2. An annual Subscription of five Guineas is a qualification of a Governor for that year; and every person on payment of five year's successive subscription becomes a Governor for life.

3. If any annual Subscriber shall be more than two years in arrear, his power as a Governor ceases till such arrears are paid.

4. No gentlemen, except Peers, Members of Parliament, or Privy Counsellors, are admitted to vote by proxy, but every Lady subscribing as above, is intitled to vote Personally, or by Proxy, provided that Proxy be brought by a Governor; but no such Governor shall be possessed of more than *one* Proxy. Every Community giving a Sum equal to a qualification for a Governor, may vote by Proxy.

5. Any five Governors have power to require a General Court, provided they address themselves to the President, or one of the Vice-Presidents, or Treasurer, by letter, signed by them, setting forth the

the business for which such Meeting is required, and notice of such Meeting is published in the news papers five days at least before the Court.

VII. *Of the OFFICERS in general.*

1. Every person who is discovered to have received any money, perquisite, fee, reward, or emolument of any kind, relating to this Charity, more than the Salary or Wages allowed by the Governors of this Charity, or their Committee, shall be forthwith discharged.

2. No servant, nor any other person, shall for any reason, or on any account whatever, take any thing out of the house, which has been bought for the use thereof

3. No officer or servant shall lye out of the house, without leave of the Treasurer, or two of the Committee in writing.

VIII. *Of the SECRETARY.*

1. He prepares the accounts for the General Courts.

2. He carries on the correspondence.

3. He is present at all the Meetings, and takes the Minutes.

IX. *Of the CHAPLAIN.*

1. He reads prayers, and preaches twice every Sunday, and also reads Prayers at such other hours in the week days as are appointed by the Committee.

2. He administers the Sacrament on *Christmas,*

Q

mas, *Easter* and *Whitsunday*; and on the first and third *Sunday* in every Month.

3. He instructs the women in the Principles and Duties of the Christian Religion.

4. He attends alternately in the Wards every day, for such time as the Committee may direct, to expound the Scriptures, and admonish and instruct each of the women in such manner as may make a proper impression on their minds.

5. He attends the Committee when called upon.

6. He delivers a monthly report of the behaviour of the women, and performs all other necessary duties of his function.

X. REGULATIONS for the CHAPEL.

1. The Gentleman whose turn it is to preside at the Chapel on a *Sunday*, hath notice in writing the *Tuesday* preceding.

2. In case it doth not suit him to attend on that *Sunday*, he is desired to provide some other of the Committee to attend, and signify the same to the weekly Committee on *Thursday*, or to the Secretary on *Friday*.

3. The Doors of the Chapel are not opened till half past Ten in the morning, and half past Five in the evening; and the gentleman presiding is requested to attend before the opening the doors, and remain in the Chapel to superintend the Steward and Messengers, and to prevent the admission of improper company.

4. Such gentleman hath power to refuse admittance to all persons he shall judge improper, without

Of the Magdalen Hospital.

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without regard to the Tickets they bring for admittance.

5. The Tickets brought by any persons so judged improper are retained by the Messenger, and laid before the next Committee.

6. The gentlemen of the Committee are requested not to deliver more than three Tickets for each Sunday evening.

7. The President, Vice-Presidents, Treasurer, the gentleman appointed to preside for the night (provided he attends) and Dr. Dodd, are at liberty to issue as many Tickets as they shall think fit.

8. No Ticket is received unless signed by a Governor, and filled up with the name of the person bringing the same.

9. No undated Tickets, or with the date altered or obliterated, are taken.

10. These regulations are printed and sent to every Governor, and hung up in the committee room, the lobby, and at the chapel doors.

11. No person is admitted after divine service is begun, except during the time of singing the first psalm.

12. Divine service begins at eleven in the morning, and six in the evening.

13. Every Governor for life, and Subscriber of five guineas per annum, during the continuance of such subscription, is at liberty to come to the chapel every Sunday morning and evening, and bring three persons; and every such Governor and Subscriber as aforesaid, may have a Ticket for admission of four persons, for every Sunday morning

morning and evening, by sending to the Secretary, or to the Steward at the Hospital, a note in writing signed by such Governor or Subscriber. A collection is made at the door for the Charity.

XI. *Of the* PHYSICIAN.

He attends when called upon.

XII. *Of the two* SURGEONS.

1. They attend by rotation, in their own own persons, each for a month, and do the duty of their office, *gratis*.

2. One of them is always present at the admission of the objects, and, if necessary, examines into the state of their health.

XIII. *Of the two* APOTHECARIES.

1. They attend alternately if necessary, under the direction of the Physician.

2. The medicines are contracted for at the rate of sixty pounds *per annum*.

3. The Physician, Surgeons, and Apothecaries, when they visit the wards, are attended by the Matron, or one of the Assistants to the Matron, and no pupil, servant, or apprentice, belonging to the surgeons or apothecaries, are ever admitted.

XIV. *Of the* MATRON.

1. She resides constantly in the house, and directs the oeconomy thereof.

2. She

2. She is fully instructed in the rules, regulations, and orders of the house, and observes them strictly.

3. She sees that all the women are neat and decent in their apparel and persons; that they are duly employed, and behave in an orderly and religious manner, and that they constantly attend divine service.

4. She makes reports to the Committee weekly of the behaviour and conduct of the women.

5. She receives from the Steward the materials for work, and delivers to him an account of the work done by the women, that he may make a regular entry and account thereof, in proper books.

6. She takes the charge of all the household linen and cloathing, of which the Steward also keeps an account.

7. She receives of the Steward the provisions which are allowed for the house, and takes care that none be carried away, nor any waste made.

8. She reads the instructions to the women, (No. 1.) the next morning after their admittance, and delivers a copy of the instructions to each of such newly admitted women.

XV. *The two Assistants to the MATRON.*

1. They take charge each of their respective ward.

2. They instruct such of the women as are ignorant, in reading, needle-work, and what else

else may be necessary, and superintend the work of all the women in their ward.

3. They are present with the women at their meals, and hear grace properly repeated before and after dinner.

4. They attend the women constantly, and observe their tempers and dispositions; and whether they appear to be worthy objects of the charity; what offices in life they are most fit for; when it is proper to discharge them to parents or friends, or to service, and what else occurs.

5. They are constantly attentive not only to prevent any improper discourse, but to communicate just sentiments, and encourage sober conversation, and a regular peaceful and pious behaviour.

6. They see that the bed-chambers are kept compleatly clean and in good order.

7. They see that the beds and bedding are kept properly mended, neat and clean.

8. They see that the table-furniture and linen be kept clean and mended, and preserved in good order.

9. They hear all complaints which may be made by the women in their respective wards, and if necessary lay the same before the Matron or Committee.

10. They duly and strictly observe the several rules, regulations, and orders of the house, and the directions which may be given them from time to time by the Committee.

11. They

11. They make a report to the Committee every week, with a list of the women in their respective wards, with such remarks as they think proper.

XVI. Of the STEWARD.

1. He resides constantly in the house, and is not to follow any business or employment whatsoever, but such as immediately relates to his duty in this Charity.

2. He makes a weekly report to the Committee of whatever he is required to do.

3. He receives the respective provisions for the use of the house, and the materials for the employment of the women.

4. He inspects the weights, measures, and quality thereof, and makes regular entries of them, and superintends all other domestic concerns, and is diligent in observing the rules of the house, and all the orders of the committee.

5. He keeps an exact account of all the work done by the women.

6. He keeps a fair and exact inventory of the furniture as ranged in the different wards and apartments, with the cost of each article, and produces all the accounts for the quarterly payments.

7. He collects the annual benefactions, and gives security in the sum of two hundred pounds.

XVII. *Of the MESSENGERS.*

1. They dwell in the house, and are employed in errands and out-door business, and give security if required.

2. They are not to bring any letter, verbal or written message into the house, or carry out any letter, verbal or written message, without the knowledge and inspection of the Matron.

3. They attend the gate by turns, and receive messages and letters, and what else the nature of their office requires.

N. B. The Steward and Messengers live in apartments, which have no communication with the wards.

XVIII. *Of ADMISSION.*

1. The Committee sit to admit objects on the first *Thursday* in every month, at five o'clock in the afternoon, during the Months of *April, May, June, July, August, and September*, and at eleven o'clock in the Forenoon during the months of *October, November, December, January, February, and March.*

2. The method of admission is by petition, without any recommendation, presented to the Committee in the form prescribed (No II.) the blanks in which petition are filled up by the Steward from the report of the petitioner, gratis.

3. The Steward gives the petitioner the number of her petition.

4. These petitions are presented to the Committee

mittee, and the petitioners are called by them according to their number.

5. The names of the persons are not called, that if the petitioner is not admitted her name may not be known to others who attend.

6. The question being put on the admission of every object, it is decided by the votes of the majority of the Committee.

7. Every] petitioner is previously examined as to the state of her health by the nurse attending for that purpose; and, if necessary, by the Surgeon also. If she is infected with the foul disease, she is not admitted; but upon her obtaining her cure, may be reconsidered by the Committee, and if then found proper is admitted.

8. If the petitioner is admitted, the Secretary gives her a note directed to the Matron, signifying her admission.

9. If more petitioners apply on any admission day than can be then received, they may apply again the next admission day.

10. Proper instructions being provided for such as are admitted, they are assembled the next morning after admission, and the *instructions* are read to them by the *Matron*, as already mentioned. And, in order to make the deeper impression, the same instructions are read, by the *Assistants to the Matron*, in their respective Wards, constantly on the first Saturday morning in the month.

11. No woman admitted is allowed to go out of the house, without special leave in writing,

signed by the Treasurer or Chairman, and two of the Committee; and that for a time not exceeding the day, and this only on an urgent and extraordinary occasion, which may relate to property: and in such case she is attended by the Matron, or one of her Assistants.

XIX. Of the WARDS and PRECAUTIONS.

1. The House is divided into parts, in order to make a total and distinct divisions of the objects.

2. The women are classed in each Ward, and the Assistants to the Matron appointed to preside, are accountable for the conduct and behaviour of their respective Wards.

3. A proper number of the women are appointed to perform all the domestic business of their respective Wards; and the household service, the keeping the Chapel clean, and what else is necessary, according to the directions given by the Matron.

4. Each woman lies in a separate bed, and has a box for her cloaths and linen, under a lock and key, which key is kept by herself.

5. Strict regard is had, by the Matron and her Assistants, that the Wards be kept completely ventilated, and the air pure; for which purpose they visit the chambers and working-rooms frequently every day.

6. The relations or friends of the women (being known as such) may, upon application, and by leave in writing, first obtained from the Treasurer, or Chairman, and two of the Committee,

be

be permitted to see and converse with the respective women, in the presence of the Matron, or one of her Assistants.

XX. *Of the Sick WARD.*

1. For each class and division of the house, a room is set apart for the sick.

2. There is a Nurse appointed to attend the sick, and every necessary for their recovery supplied.

XXI. *Of the NAMES.*

1. If the women are desirous of concealing their true names, they have liberty to assume others.

2. Reproaches for past irregularities are forbidden; no enquiry into names or family is permitted; but all possible discouragement given to the making any discovery, which the parties themselves do not approve.

XXII. *Of their DRESS.*

1. If, upon their admission, their apparel is clean, or fit to wash, it is ticketted, and laid by, in order to be returned to them whenever they leave the house.

2. They wear light grey shalloon gowns; and in their whole dress are plain and neat, and exactly alike.

XXIII. Of their D I E T.

1. A diet for breakfast, dinner, and supper, for certain seasons, is appointed at the discretion of the Committee; and the same written in a fair hand-writing, and hung up in the Committee-room, and in each Ward.

2. They repeat grace by turns, each a week, in a solemn and serious manner.

XXIV. Of their E M P L O Y M E N T.

1. Each person is employed in such needle-work or household-business as is suitable to her abilities.

2. The chief objects in which they have hitherto been employed are, making household linen of all sorts, fine shirts, and also sloop shirts and shifts: making all the linen for the use of the house, knitting stockings, making and mending all the cloaths they wear, and also the sheets and table-linen, and learning to do domestic offices, to qualify them for service.

3. In their work, as in every other circumstance, the utmost propriety and humanity are observed; all loose or idle discourse, sluttishness, indolence, or neglect of moral or religious duties, are closely attended to; and if these are not in the degree to occasion a discharge, they are at least severely reprehended.

XXV. Of Times of R E S T and D I E T.

1. From Lady-day to Michaelmas they rise at six, and go to bed at ten; and from Michaelmas

elmas to Lady-day rise at seven, and are in bed at nine; and after that time no fire or candle are allowed, except in the sick ward.

2. They breakfast at nine o'clock, and are allowed half an hour; and dine at one o'clock, and are allowed an hour; and leave off work at six in the winter, and seven in the summer.

XXVI. Of DISCHARGE.

1. Application being made, either by the parents or friends of the woman, if such parents or friends appear worthy of being trusted, and declare they forgive past offences, and will take such woman under their protection, the woman also consenting, the Committee discharge her accordingly, and her cloaths are returned to her.

2. If any House-keeper of sufficient credit applies for a servant, the Matron recommends such a woman as she thinks will answer the purpose, as to abilities and good conduct; and if such service is approved by the Committee, the woman is discharged accordingly.

3. Services out of town are always preferred, as being the most safe.

4. Every woman who is placed out in a service, and continues there one year to the approbation of her master and mistress, upon its being made appear to the Committee, that she hath behaved unexceptionably, they give such woman a guinea, as a token of their approbation of her good behaviour.

5. The Committee, upon the good behaviour of any woman, and upon her having remained

maintained a proper time in the house, write to her friends or relations to provide for her.

6. On the discharge of those who behave well, whether they go out to service, or to be married, if their parents or friends are not in a capacity to furnish them with cloaths, these are provided for them in a proper manner.

Every means which the Committee can think of, that may conduce to the great ends of this Charity, is used, whether it be to save the soul, preserve the life, or render that life useful and happy.

When a woman is discharged, the Committee discharge her accordingly, and her cloaths are returned to her. If any House-keeper of sufficient credit places for a servant, the Master recommends such a woman as the mistress will answer the purpose, to be admitted and good conduct; and if such service is approved by the Committee, the woman is discharged accordingly.

3. Services out of town are always preferred, as being the most safe.

2. Every woman who is placed out in a service, and cannot use Christianity, or is otherwise objectionable to the Committee, shall be discharged. If any woman appears to the Committee, that she has behaved unbecomingly, they give such woman a guinea, as a token of their approbation of her good behaviour.

5. The Committee, upon the good behaviour of any woman, and upon her having remained

FORM of the PETITION for Admission.

See p. 320.

To the General Committee for Transacting the
Business of the Magdalen Hospital.

THE Humble Petition of
aged years
of the parish of in the
County of

Sheweth,

THAT your Petitioner has been guilty of Prostitution, and is truly sensible of her offence, which has plunged her into the greatest distress, and rendered her destitute of every means of getting an honest livelihood.

YOUR Petitioner therefore humbly prays she may be admitted into the said House, and doth solemnly promise to behave herself decently and orderly, and that she will conform to all the Rules of the House.

And as in duty bound shall ever pray.

N. B. This Petition is given gratis, upon application to the Steward, at the Hospital in St. George's Fields.

A LIST

FORM OF PETITION
 Sep. 2, 1850.
 THE HONORABLE COMMISSIONERS OF THE LAND OFFICE
 of the State of New York
 County of _____

THAT your Petitioner has been duly of-
 fered, and is truly capable of being of-
 fered, which has been the subject of every
 means of getting up a good school.
 Your Petitioner desires to have the
 may be secured into the said school, and does
 solemnly promise to remain in the school, and
 obey, and that she will conform to all the
 Rules of the school.
 And she in duty bound to swear.
 Subscribed and sworn to before me, this _____ day of _____ 1850.
 Notary Public for the State of New York.

A LIST

g.
 g.
 g. a.
 g. a.
 g. c.
 g. c.
 g. a.
 g. a.
 g. c.

A
L I S T
OF THE
GOVERNORS AND CONTRIBUTORS
OF THE
MAGDALEN CHARITY.

Governors for Life, g.
Governors by Annual Subscription. a.
Of the Committee, c.
Have served as Stewards, s.
Governors for Life who give annually. g. a.

PATRONESS.

g. HER MAJESTY

P R E S I D E N T.

g. a. c. Francis, Earl of HERTFORD, *Great Gros-
venor-street*

V I C E P R E S I D E N T S.

g. a. c. ROBERT, Lord ROMNEY, *Maidstone, Kent*

g. a. c. HUGH, Earl PERCY, *Park Place*

g. c. ROBERT DINGLEY, Esq; *Lamb-abbey,
near Fools Cray, Kent*

g. c. RICHARD BECHER, Esq; *Portman-square*

g. a. c. s. NATH. CASTLETON, Esq; *Cavendish-
Square*

g. a. c. s. JOHN BARKER, Esq; *Mansell-street,
Goodman's Fields*

T R E A S U R E R.

g. c. s. MICHAEL JAMES, Esq; *Haydon-square,
Minories*

The

The ANNUAL COMMITTEE.

Hon. Henry Hobart

Sir James Cockburn, Bart.

Sir Thomas Tancred, Bart.

Sir Timothy Waldo, Knt.

Robert Allen, Esq;

Isaac Akerman, esq;

Paul Amfinck, esq;

Samuel Athawes, esq;

James Barill, esq;

Thomas Boddam, esq;

Henry Boldero, esq;

Thomas Bond, esq;

Robert Bristow, esq;

George Bristow, esq;

Thomas Calverley, esq;

Nathaniel Cholmley, esq;

Bicknel Coney, esq;

Robert Cornthwait, esq;

John Cuthbert, esq;

John Dorrien, esq;

Henry Hoare, jun, esq.

Samuel Horne, esq;

Jonas Hanway, esq;

Thomas Hirst, esq;

William Jacomb, esq;

Thomas Jacomb, esq;

John Levy, esq;

Philip Milloway, esq;

Nath. Newnham, esq; and alderman.

JohnAnthony Rucker, esq;

James Vere, esq;

Joseph Wells, esq;

Secretary, Abraham Winterbottom

Physician, Dr William Saunders

Surgeons, Mr. W. Blizard, Mr. J. Andree

Apothecaries, Mr. And. Johnson, Mr. J. Harris

Chaplain, Rev. Mr. John Dobie

G O V E R N O R S.

A

- g. **J**OHN Duke of Athol, *Grosvenor-place*
 g. s. Willoughby, Earl of Abingdon, *Hill-st.*
 g. s. Heneage, Earl of Aylesford, *Grosvenor-square*
 g. s. Sir Charles Apgill, Bart. *St. James's-square.*
 g. James Adair, esq. *Soho-square*
 g. John Adams, esq. *Grosvenor-street*
 a. Mr. John Adams, No. 12, *Chancery-lane*
 g. s. George Adey, esq. *Lombard-street*
 g. c. s. Isaac Akerman, esq. *Clapham*
 g. James Alexander, esq. *Berners-street*
 g. c. s. Robert Allen, esq. *Ironmonger-lane*
 g. c. s. Paul Amsinck, esq. *Steel-yard*
 g. William Archer, esq. *White-hart-court*
 g. Mr. Richard Ashley, *St. Dunstan's-hill*
 g. c. s. Samuel Athawes, esq. *Martin's-lane*
 g. William Ayton, jun, esq. *John-street, Bedford-row*
 g. Abraham Atkins, esq. *Clapham*
 a. Hon. Mrs. Arundel
 g. Mrs. Elizabeth Ainge, *Gloucester-street, near Red-lion-square*

B

- g. **H**ENRY, Duke of Buttleugh, *Grosvenor-square*
 g. **J**OHN, Earl of Buckinghamshire, *Bond-street*
 g. s. John, Earl Bute, *South Audley-street*
 g. s. Francis

<i>g. s.</i>	Francis, Lord Viscount Beauchamp, <i>Stanhope-street, May-fair</i>	<i>a.</i>
<i>g. s.</i>	Frederick, Lord Boston, <i>Grosvenor street</i>	<i>g.</i>
<i>g. s.</i>	Brownlow, Ld. Brownlow, <i>Old Bond-st.</i>	<i>a.</i>
<i>g. s.</i>	Thomas, Lord Viscount Boulckley, <i>Chesterfield-street, May-fair</i>	<i>g.</i>
<i>g. s.</i>	Sir Robert Burdet, Bart. <i>Great Mary- le bone-street</i>	<i>g.</i>
<i>g. s.</i>	Sir Thomas Charles Bunbury, Bart. <i>Privy gardens</i>	<i>a.</i>
<i>g.</i>	Sir Walter Blackett, Bart. <i>Half-Moon- street, Piccadilly</i>	<i>g.</i>
<i>g.</i>	Sir Patrick Blake, Bart. <i>Queen Anne- street, Cavendish-square</i>	<i>g.</i>
<i>a.</i>	Sir Roger Braidshaigh, Bart.	<i>g.</i>
<i>g. a. c. s.</i>	John Barker, esq. V. P. <i>Mansel-street, Goodman's-fields</i>	<i>g.</i>
<i>g. c. s.</i>	Richard Becher, esq. V. P. <i>Portman-square</i>	<i>g.</i>
<i>g.</i>	John Bagnall, esq. <i>Berks</i>	<i>g.</i>
<i>g.</i>	John Baggs, esq. <i>Shadwell-dock</i>	<i>g.</i>
<i>a.</i>	Richard Bagot, esq. <i>Lower Brook-street, Grosvenor-square</i>	<i>g.</i>
<i>g.</i>	Thomas Barney Branston, esq. <i>Norfolk</i>	<i>a.</i>
<i>g. c. s.</i>	James Baril, esq. <i>Tokenhouse-yard</i>	<i>g.</i>
<i>g.</i>	Jonathan Barnard, esq. <i>Eltham, Kent</i>	<i>g.</i>
<i>g.</i>	William Henry Barnard, esq. <i>Argyle- buildings</i>	<i>a.</i>
<i>g.</i>	Mr. John Barnard, <i>Ipswich</i>	<i>g.</i>
<i>a.</i>	Mr. James Barnard	
<i>g.</i>	Mr. Philip Barling, <i>Broad-street</i>	<i>g.</i>
<i>a.</i>	Hon. J. Smith Barry	
<i>g.</i>	George Baskerville, esq. <i>Crosby-square</i>	<i>g.</i>
<i>g.</i>	John Bates, esq.	<i>a.</i>
<i>a.</i>	Mr. Joseph Bayley, No. 141, <i>New Bond-street</i>	<i>a. Mr.</i>

- a. Mr. Daniel Beele, No. 1, *Little Prescot-*
street
- g. John Becher, esq. *Camberwell*
- a. Mr. Thomas Bell No. 262, *Borough*
- g. Richard Barwell, esq.
- g. William Bearsley, esq.
- g. Thomas Bennet, esq. *Old Broad-street*
- a. Alexander Bennet, esq. *Beaufort Build-*
ings, Strand
- g. James Bernard, esq.
- g. s. Daniel Birket, esq. *Swan-stairs, Lon-*
don-bridge
- g. Joseph Bird, esq. *New Lloyd's Coffee-house*
- g. Ebenezer Blackwell, esq. *Lombard-street*
- g. William Blizard, esq. No. 12, *Mark-lane*
- g. Mr. Thomas Blunt, *Cornhill*
- g. Charles Boddam, esq. *East India-house*
- g. c. s. Thomas Boddam, esq. *Enfield*
- g. Thomas Boddington, esq. *Mark-lane*
- g. s. Edmund Boehm, esq. *Sise lane*
- g. c. Henry Boldero, esq. *Lombard-street*
- a. John Boldero, esq. *Mansion house-street*
- g. c. Thomas Bond, esq. *Lambeth-marsh*
- g. Charles Boone, esq. *Soho-square*
- a. Richard Wilbraham Bootle, esq. *Bloomf-*
bury-square
- g. Samuel Bosanquet, esq. No. 10. *Birchin*
lane
- g. William Bowden, esq. *St. Thomas's Hof-*
pital
- g. Mr. John Bowles, *Cornhill*
- a. Samuel Brailsford, esq.
- a. Thomas Brand, esq. *St. James's-square*
g. Gustavus

- g. Gustavus Brander, esq. *Crown-court, King-street, Westminster*
- g. Matthew Brickdale, esq. *Bristol*
- g. c. s. Robert Bristow, esq. *Spring-gardens*
- g. c. s. George Bristow, esq. *Merchant Taylors-hall*
- g. Edward Brocklop, esq. *Savage-gardens*
- g. William Bromfield, esq. *Conduit-street*
- g. Isaac Hawkins Brown, esq. *Russel-street, Bloomsbury*
- g. William Brown, esq. *No. 2. Pump-court, Temple*
- g. James Brown, esq. *Lombard-street*
- g. s. Frederick Bull, esq. *Alderman, King's-street*
- g. James Bulcock, esq. *No. 85, Borough*
- g. s. Francis Burdett, esq. *North Audley street*
- g. George Burgess, esq.
- a. John Burrow, esq. *New Road, Blackfriars-bridge*
- g. Robert Butcher, esq. *Copeland, Bedfordshire*
- a. Francis Burton, esq.
- a. Thomas Burton, esq.
- g. Isaac Buxton, esq. *No. 80, Coleman street*
- a. Countess of Bute, *North Audley-street*
- a. Lady Bryan Broughton, *Cleveland-row*
- g. Mrs. Barker, *Mansell-street*
- g. Mrs. Diana Blake, *Queen Anne-street,*
- g. Mrs. Jane Blake, *Cavendish-square*
- g. Mrs. Hawkins Brown, *Russel-street, Bloomsbury*
- g. Lady

- g.* Lady Braidshaigh
- g.* Mrs. Bull, *King's-street*
- a.* Frederick, Earl of Carlisle, *St. James's Place*
- g.* Philip, Earl of Chesterfield, *Abroad*
- a.* James, Earl of Cholmondeley, *Piccadilly*
- a.* Marquis of Carmarthen, *Grosvenor-square*
- g. a. s.* William, Lord Viscount Courtney, *Grosvenor-square*
- g. a. s.* William, Lord Craven, *Charles-street, Berkeley-square*
- a.* Lord George Cavendish, *Saville street*
- g.* Lord Thomas Pelham Clinton
- g.* Right Rev. Bishop of Clonfert
- g.* Right Rev. Bishop of Cork
- g. s.* Sir Robert Clayton, Bart. *Hill-street, Berkeley-square*
- g. c. s.* Sir James Cockburn, Bart. *Soho-square*
- g. s.* Sir George Colebrook, Bart. *Thread-needle-street*
- a.* Sir John Chester, Bart.
- g.* Sir Guy Charlton, K. B. *Quebec*
- g. a. c. s.* Nathaniel Castleton, esq. *V. P. Cavendish-square*
- g. c. s.* Thomas Calverley, esq. *High-street, Borough*
- a.* Major General Carpenter, *Stable-yard*
- g.* John Cartier, esq. *Great Ormond-street*
- g. s.* Robert Cary, esq. *Hampstead*
- g.* Charles Cartwright, esq.
- a.* Thomas Cave, esq. *Upper Grosvenor-street*
- a.* Henry

- a. Henry Cecil, esq. *Albemarle-street*
- g. John Conyers, esq. *Copthall, Essex*
- a. Henry Cavendish, esq. *Stanhope-street,*
May-fair
- a. William Challoner, esq.
- g. s. Abraham Chambers, esq. *New Bond-street*
- a. William Chaplin, esq. *Bedford coffee-*
house, Covent-garden
- g. Francis Charlton, esq. *Welbeck-street*
- g. Charles Child, esq. *Cateaton-street*
- a. Robert Child, esq. *Berkley-square*
- g. c. s. Nathaniel Cholmley, esq. *Portman-square*
- g. Mr. William Cholmley, *Lad-lane*
- g. Mr. John Barker Church
- g. Mr. John Church
- g. Edward Chysslin, esq. *Doctor's Commons*
- a. William Cheplin, esq.
- a. Jervoise Clarke, esq. *Hanover-square*
- g. Mr. John Clements, *Cheapside Conduit*
- a. Mr. John Close, *Tower-dock*
- g. Thomas Clutterbuck, esq.
- g. Mr. Henry Cook
- a. Richard Coffin, esq. *North Audley-street*
- g. Benjamin Cole, esq. *Copthall-court*
- g. Mr. Frederick Comyn, *Cornhill*
- g. c. Bicknell Coney, esq. *Leadenhall-street*
- g. Rev. Allen Cooper
- a. Thomas Cooper, esq.
- g. Thomas Cowper, esq. *Bream's-build-*
ings, Chancery-lane
- a. Richard Combe, esq. *Harley-street*
- g. c. s. Robert Cornthwait, esq. *Southampton-*
street, Bloomsbury
- g. s. John Cornwall, esq. *King's Arms-yard*
g. Mr.

- g. Mr. Samuel Courtald, *Cornhill*
g. James Coutts, esq. *Charles-street, Berkeley-square*
a. Richard Cox, esq. *Albemarle-street*
a. Richard Hippsley Cox, esq.
g. Mr. Richard Cracraft, *Brabant-court, Philpot lane*
a. s. Rev. John Craven, A. M. *Craven-buildings*
g. Patrick Crawford and John Dalrymple, esqrs.
a. John Crew, esq. *Grosvenor-square*
g. s. James Crockatt, esq. *Richmond*
g. Charles Crommeline, esq.
a. Mr. John Crofier, *Catherine-court, Tower street*
g. s. Asheton Curzon, esq. *David-street, Grosvenor-square*
g. s. Peregrine Cust, esq. *Great George-street*
g. c. John Cuthbert, esq. *Paper-buildings, Temple*
g. Lady Mary Coke, *Kensington*
a. Dame Mary Clayton, *Hill-street*
g. Lady Frances Coningsby, *Upper Brook-street*
a. Lady Cotton
g. Mrs. Ann Cotefworth, *Knightbridge*
a. Mrs. Castle, *Spring-gardens*
g. Mrs. Courtald, *Cornhill*
g. Mrs. Curteis, *Wapping*

R

g. s. William

D.

- g. s. William, Duke of Devonshire, *Piccadilly*
 a. John, Duke of Dorset, *Oxford-street,*
near Park-lane
 g. s. William, Earl of Dartmouth, *St. James's-*
square
 g. s. Arthur, Earl of Donegal, *ditto*
 g. s. Sir Lawrence Dundas, Bart. *Arlington-*
street, Piccadilly
 g. Sir John Dick, Bart. *Leghorn*
 g. c. s. Robert Dingley, esq. *V. P. Lamb-abbey,*
Kent
 g. Richard Dalton, esq. *St. James's-street*
 g. John Darker, esq. *St. Bartholomew's*
Hospital
 g. Samuel Dashwood, esq. *Well, Lincoln-*
shire
 a. Charles Vere Bertie Dashwood, esq.,
John-street, Berkeley-square
 g. Monkhous Davison, esq. *Fenchurch-*
street
 g. William Davison, esq.
 a. Maximilian Daws, esq. *Norfolk*
 g. Thomas Dawson, M. D. *Hackney*
 g. Edmund Dawson, esq. *No. 20. Stoney-*
lane, Southwark
 a. Christopher Dawson, esq.
 g. John Day, esq.
 a. s. Peter Delmé, esq. *Grosvenor-square*
 g. Robert Dent, esq. *Temple-bar*
 g. William Dent, esq. *Garraway's Coffee-*
house

g. Mr.

- g. Mr. Edward De Sante, *Leadenhall-street*
- a. Francis Dickens, esq. *Mount-street*
- g. Thomas Dinely, esq. *Tower-hill*
- g. Rev. Robert Henry Dingley, *Lamb-abbey,*
Kent
- g. James Dixon, esq.
- g. Rev. William Dodd, LL. D. *Argyle-street*
- g. c. s. John Dorrien, esq. *Billiter-square*
- g. Mr. Thomas Dorrien, *ditto*
- a. Henry Drummond, esq. *Pall-mall*
- a. Robert Drummond, esq. *Charing-cross*
- a. s. Charles Dunbar, esq. *Hill-street, Berk-*
ley-square
- a. Thomas Dundas, esq. *Arlington-street*
- g. Mr. Peter Duval, *Hackney*
- g. Lewis Duval, esq. *Warnford-court, Throg-*
morton-street
- g. John Duval, esq. *Throgmorton-street*
- a. Duchefs of Devonshire, *Devanshire-house*
- a. Countefs of Denbigh, *South-street*
- g. Mrs. Esther Dingley, *Lamb-abbey, Kent*

E.

- a. s. Brownlow, Earl of Exeter, *Grosvenor-*
street
- g. George, Earl of Egremont, *Piccadilly*
- g. s. Sir James Esdaile, Knt. and Alderman,
Bunhill-row
- g. s. Peter Esdaile, esq. *ditto*
- g. s. Mr. John Eddowes, *Cheapside*
- g. James Ellis, esq.

- g. Mr. Charles Ellis, *Almacks, Pall Mall*
 g. Thomas Ellison, esq. *Westham, Kent*
 a. Mr. Evans

F.

- g. Hugh, Viscount Falmouth, *St. James's-square*
 a. Hon. Charles Finch, *St. James's-street*
 g. Sir John Fielding, Knt. *Bow-street*
 g. s. Thomas Farrar, esq. *Mark-lane*
 g. William Fauquire, esq. *Stretton-street,*
 a. Mr. David Fenton, *Mansion-House-street*
 a. Mr. Thomas Fielder, *Cross-street, St. Mary-hill*
 g. Mr. William Finney, *Cheapside,*
 g. Hon. Mr. Fitzmaurice, *Pall-mall*
 a. John Fleming, esq. *New Bond-street*
 g. Thomas Fletcher, esq. *Walthamstow*
 g. Mr. William Fletcher, *Cornhill*
 g. Thomas Flight, esq. *Hackney*
 g. s. Freeman Flower, esq. *Clapham*
 g. Charles Floyer, esq. *Bengal*
 a. Edward Foley, esq. *Bentinck-street*
 a. Thomas Foley, jun. esq. *Park-lane*
 g. Rev. Dr. Fordyce, *Essex street, Strand*
 g. Mr. Alexander Fordyce, *Harley-street, Cavendish-square*
 g. Edward Forster, esq. *Broadstreet-buildings*
 g. Thomas Furley Forster, esq. *ditto*
 g. s. Aaron Franks, esq. *Bishopsgate-street*
 g. William Franks, esq. *Percy-street*

g. John

- g.* John Free, esq. } *Devonshire-square*
- g.* Nathaniel Free, esq. }
- g.* Thomas Edwards Freeman, esq. *Sackville-street*
- g. a.* Henry Arthur Fellows, esq. *Hill-street, Berkeley-square*
- g.* Richard Fuller, esq. *Cornhill*
- g.* Countess Dowager Ferrers

G.

- a.* Thomas, Earl of Gainsborough, *Harley-street*
- a. s.* Marquis of Granby, *Piccadilly*
- g. s.* Sir Sampson Gideon, Bart. *St. James's-square*
- g.* Sir Robert Goodiere, Bart. *Sackville-street*
- g. s.* Mr. William James Gambier, *Aldermary Church yard*
- g.* Samuel Garbert, esq. *Birmingham*
- g. s.* William Garrett, esq. No. 40. *Norfolk-street, Strand*
- g.* Peter Gaußen, esq. *St. Hellens*
- g. s.* William Gill, esq. No. 30. *Abchurch-lane*
- g.* Ambrose Lynch Gilbert, esq.
- g.* Ambrose Godfrey, esq. *Southampton-street, Covent garden*
- g. s.* David Godfrey, esq. *Lincoln's-inn-fields*
- g. s.* Stephen Peter Godin, esq. *Southgate*
- g.* Richard Goodall, esq. *Crosby square*
- g.* Thomas Goodwin, esq.

- g. Mr. Elijah Goff, *Old Gravel-lane, Wapping*
 a. James Grant Gordon, esq.
 g. Charles Gough, esq.
 g. John Graham, esq.
 g. John Grant, esq.
 g. Thomas Gray, esq.
 g. David Greame, esq.
 g. Mr. Charles Green, *Limehouse*
 g. Andrew Grote, esq. *Leadenhall-street*
 g. Richard Grove, esq. *Paper-buildings, Temple*
 g. Nicholas Gruber, esq.
 g. Countess Dowager Gower, *Pall-mall*
 g. Mrs. Gowland
 a. Miss Hester Greville, *Bath*
 H.
 g. a. c. Francis Earl of Hertford, *President, Grosvenor-street*
 g. Francis, Earl of Huntingdon, *Park-place*
 g. a. s. Edward, Lord Hawke, *Bloomsbury-square*
 g. Nathaniel, Lord Harrowby, *Park-street*
 g. Honourable Thomas Hampden, *Conduit-street*
 a. c. s. Honourable Henry Hobart, *Fermyn-street*
 g. s. Sir Robert Hildyard, Bart. *Clifford-street*
 g. a. Sir John Honeywood, Bart. *Hampstead*
 a. Sir Harry Harpur, Bart. *Upper Grosvenor-street*
 g. s. Sir Thomas Heathcote, Bart.
 g. Sir Robert Herries, Knt. *Jeffries-square*
 a. William Hale, esq. *Grosvenor-place*
 g. William Hallhead, esq. *Clapham*
 g. Francis Hammond, esq. *Cannon-street*
 g. Mr.

- g. Mr. Herb. Hancock, No. 23, *Ludgate-hill*
g. c. s. Jonas Hanway, esq. *Red-lion-square*
g. J. Harland, esq.
a. Henry Harper, esq.
g. James Harris, esq.
g. Mr. Edward Harston, *Wardour-street*
a. W. N. Hart, esq.
g. Thomas Hartley, esq. *Fish-street-Hill*
a. William Harvey, esq. *Clifford street*
g. Thomas Hervey, esq. *Bentinck-street*
g. William Hassey, esq.
a. George Hatton, esq. *Park-lane*
g. Edward Hawkins, esq. *Leman-street,*
Goodman's fields
g. Samuel Hawkins, esq. *ditto*
g. a. s. William Heberden, M. D. *Pall-mall*
g. Mr. James Hedger, *Dog and Duck, St.*
George's fields
g. Isaac Henkil, esq. *Fenchurch-street*
g. Thomas Heathfield, esq. *Tom's coffee-*
house, Cornhill
g. John Heneker, esq. *Bank coffee-house*
g. William Hill, esq. *Borough, No. 92.*
a. Thomas Hill, esq. *No. 8, New-square,*
Lincoln's-inn
g. c. Thomas Hirst, esq. *Great Russell-street*
g. Henry Hoare, esq. *Fleet-street*
g. s. c. Henry Hoare, jun. esq. *Ditto* -
g. William Hoare, esq. *Bath*
g. George Hogg, esq. *Lynn, Norfolk*
g. Mr. William Holden, *Birmingham*
g. John Horne, esq. *Sise lane*
a. Charles Orbey Hunter, *Wimpoole-street*
R 4 g. s. c. Samuel

- g. s. c. Samuel Horne, esq. *Clapham*
 g. s. Charles Hornby, esq. *Coney-court, Gray's-
Inn*
 g. Mr. George Holland, *Strand*
 g. s. James Hubbald, esq. *Suffolk-street, Ca-
vendish-square*
 g. Mr. Thomas Hudson, *Philpot-lane*
 g. Mr. Thomas Hunt, *Love-lane*
 a. William Hunter, M. D. *Windmill-street,
Haymarket*
 g. George Hurst, esq. *St. Martin's-lane*
 g. Babo. Hugercemal, *Bengal*
 g. The Countess Dowager of Huntingdon,
Bath
 g. The Countess of Hertford, *Grosvenor-
street*
 g. Mrs. Sarah Harvey, *Golden-square*
 a. Mrs. Jane Hart
 a. Mrs. Elizabeth Hanmer, *Grosvenor street*
 a. Mrs. Alice Hill
 g. Mrs. Grace Hill
 g. Mrs. Heathcote
 g. Mrs. Catharine Hyde, *Clapton*
 I.
 g. s. Sir Justinian Isham, Bart. *Wimpoole-street*
 a. Sir William Jones, Bart. *Cavendish-
square*
 a. Mr. Stephen Jacob, *Cornhill*
 g. a. c. s. William Jacomb, esq. *Laurence-poulney-
hill*
 g. c. Thomas Jacomb, esq. *King's-Bench-
walk, Temple*

g. Mr.

g. Mr. Henry Jaffray, No. 65, Strand
g. c. s. Michael James, esq. Treasurer, Heydon-square

g. Mr. John James
g. Joseph Jekyl, esq. near Northampton
g. Edmund Jennings, esq. Sevenoaks, Kent
g. Loftus Jones, esq. Frith-street, Soho
a. William Jones, esq.
g. Henry Jones, esq.
a. Dame Isham, Spring-gardens

K.

g. Edward Earl of Kingston
g. Joseph Kane, esq.
g. s. Anthony J. Keck, esq.
g. Page Keeble, esq.
a. Dr. George Kelly
a. Thomas Kelsal, esq.
g. s. Benjamin Kidney, esq. Laurence-pountney-hill
a. Thomas Knight, esq. Grosvenor-street
a. Lucy Knightley, esq. Grosvenor-square
a. John Knightley, esq. ditto
g. John Knott, esq.
g. s. John Koe, esq; Fore-street, Moorfields
a. Mrs. King
a. Mrs. Francis Kid, Ave Maria-lane

L.

a. William Duke of Leinster, St. James's-street
g. a. Edward, Lord Leigh
a. Earl of Lincoln, Arlington-street
g. James, Lord Lifford, Chancellor of Ireland

R 5.

a. s. Sir

- a. s.* Sir James Langham, Bart. *Cavendish-square*
- a. s.* Timothy Lacey, esq; *Bath*
- a.* James Lambert, esq;
- g.* Mr. Timothy Lane
- g.* Mr. Henry Langkopf, No. 22, *College-bill*
- g. s.* Edmund Lardner, esq, *Borough*
- g. s.* Edwin Lascelles, esq; *Portman-square*
- g.* James Lawrell, esq.
- g. s.* Francis Lawson, esq;
- g.* Mr. John Lebreton, *Walworth*
- g.* George Lee, esq. *Lombard-street*
- g. s.* Joseph Leeds, esq; *Bridge-street, Westminster*
- g. s.* John Lefevre, esq. } *Stratford*
- a.* Leonard Lefevre, esq. }
- g.* Peter Leheup, jun. esq; *Albemarle-street*
- g. c.* John Levy, esq. *Borough*
- g.* John George Liebenrood, esq. *Reading, Berks*
- a.* Mr. Macey Life, *Craven-street, Strand*
- g.* Luke Lillingston, esq.
- g.* William Lock, esq;
- g.* Thomas Lucas, esq; *Albemarle-street*
- g.* William Lucas, esq. *Mark-lane*
- g.* John Daniel Lucadou, esq. *Old Broad-street*
- g.* Mrs. Ann Legrand and Mrs. Mary Legrand

M

- g. s.* George, Duke of Marlborough, *Pall Mall*

g. s. Anthony,

- g. s. Anthony, Lord Viscount Montague,
Queen Anne-street
- g. Charles, Lord Viscount Maynard,
Grosvenor-square
- g. Peniston, Lord Melburne, *Piccadilly*
- a. Thomas Lord Middleton, *Stanhope-street*
May-fair
- g. s. Sir Joseph Mawbey, Bart. *Vauxhall*
- g. Sir Horatio Man, K. B.
- g. a. s. Herbert Mackworth, esq. *Cavendish-square*
- a. Archibald M'Donald, esq. *Lincoln's-inn*
- g. Mr. Brough Maltby, No. 5, *Barge-yard*
- g. Mr. Alexander Malkstead, *Fan-court,*
Fenchurch-street
- g. Mr Thomas Manby, *Low Layton*
- g. s. Timothy Mangles, esq. *Wanstead, or*
Tom's Coffee House
- g. Mr. Samuel March, *Dice Quay*
- g. Rev. Dr. Robert Markham, *White Cha-*
pel church
- a. Rev. Dr. Thomas Marriott, *Beaver's*
court, Basinghall-street
- g. Samuel Marriot, esq. *Excise Office*
- g. Samuel Marth, esq. *Southampton-row,*
Bloomsbury
- g. Samuel Martin, esq.
- g. Colonel Flemming Martin
- g. a. James Mathias, esq. *Warnford-court,*
Throgmorton-street
- g. John Mawbey, esq. *Vauxhall*

- g. John May, esq.
 g. George Medley, esq. *New Burlington street*
 g. Mr. Herman Meyer, *St. Mary-axe*
 g. Samuel Middleton, esq.
 g. c. s. Philip Milloway, esq; *Abchurch-lane*
 g. Mr. Charles Mills, *Tower-hill*
 g. John Milner, esq.
 g. Hugh Minett, esq.
 g. Thomas Misenor, esq. *Lothbury*
 g. ——— Mitchell, esq.
 g. s. Samuel Moody, esq. No. 96, *Leadenhall-street*
 g. George Moore, esq. *Crutched-friars*
 a. Mr. William Moore, *Bishopsgate-street*
 g. Mr. Thomas Moore, *Chiswell-street*
 g. s. Crisp Mollineux, esq; *Garboldisham, Norfolk*
 g. Mr. James Morgan, *Broad-street-buildings*
 g. William Morland, esq. *Black-heath*
 g. John Mount, esq. *Tower-hill*
 a. Joseph Musgrave, esq. *New Norfolk-street*
 a. George Musgrave, esq. *Bond-street*
 g. James Mytton, esq.
 g. a. Mrs. Mauvillan, *Spring-gardens*
 g. Mrs. Medley, *New Burlington-street*
 a. Mrs. Letitia Munday, *Bath*
 g. s. Hugh,

N.

- g. s. Hugh, Duke of Northumberland, *Charing-cross*
 a. Robert, Earl of Northington, *Berkeley-square*
 a. William Lord Newhaven, *St. James's-square*
 g. s. Thomas Nash esq. *Maurice-causeway*
 a. Mr. Charles Nevison, *Duke-street, St. James's*
 g. c. s. Nathaniel Newnham, esq. alderman, *Botolph-lane*
 g. William Newnham, esq. *ditto*
 g. s. John Nightingale, esq. *Lombard-street*
 a. Thomas Nobbes, esq. *Hampton-court*
 g. James Norman, esq. *Printers street, Blackfriars*
 a. John Norris, esq. *Witton, Middlesex.*
 g. Duchess of Northumberland, *Charing-cross*

O.

- g. s. Francis Lord Viscount Orwell, *Stanhope-street*
 g. Robert Lord Ongley, *Great George-street*
 g. Mr. Jeremiah Osborn, *Bristol*
 g. Mr. Saunders Oliver, *Cannon-street*
 g. Mrs. Oliver
 a. Mrs. Mary Oliver, } *Fenchurch street*

P.

- g. a. c. Hugh, Earl Percy, V. P. *abroad*
 a. Other, Earl of Plymouth, *Bruton street*
 a. Henry, Lord Pagett, *Savile-row*
 g. s. Sir

- g. s. Sir Gregory Turner Page, Bart. *Hertford-street, May-fair*
- g. s. George, Lord Pigott, *abroad*
- g. s. Right Hon. Sir Thomas Parker, Knr. *Bedford Row*
- a. Sir John Palmer, Bart. *Mortimer-street, Cavendish-square*
- a. Sir Thomas Powis, Bart.
- g. s. Sir George Pococke, K.B. *Charles-street, Berkeley-square*
- g. Sir Samuel Prime, Knt. *Isleworth*
- g. John Page, esq. } *Tower-hill*
- g. Edward Page, esq. }
- g. s. Robert Palk, esq. *Burton-street*
- g. a. Mr. Charles Parnell, *Somerfet street, Whitechapel*
- g. Mr. John Pearce, *Islington*
- g. s. Jens Pederson, esq. *Wellclose-square*
- g. s. Robert Pell, esq. *ditto*
- g. a. Charles Pelham, esq. *Arlington-street*
- g. s. George Perrot, esq. *Newington, Middlesex*
- g. s. George Peters, esq. *Old Bethlem*
- a. Frederick Pigou, esq. *Mark-lane*
- a. Robert Pigott, esq. *Seymour-place*
- g. Mr. Nicholas Peter Pillon, *Howard-street, Strand*
- g. Mr. Edmund Pitts, *Swithin's lane*
- a. Mr. Peter Pope, *Fenchurch-street*
- g. Thomas Plumer, esq. *John-street, Bedford-row*
- g. Francis Plumer, esq. *New Exchange, Strand*

g. Mr.

- g.* Mr. William Pocock, *Devanshire-street,*
Queen's-square
- a.* Sacheverel Poole, esq. *near Derby*
- a.* John Porter, esq.
- g.* Mr. James Portis, *Nicholas-lane*
- g.* Rev. Littleton Powes, *Letford, Northamp-*
tonshire
- a.* Thomas Powys, esq. *Albemarle-street*
- a.* Rev. Newdigate Poyntz, *Bucklebury, Berks*
- g.* George Prescott, esq. *Threadneedle street*
- g.* The Countess of Pomfret
- a.* Lady Powys
- g.* Mrs. Poyntz
- a.* Mrs. John Pitt, *Arlington-street*
- Q.*
- a* John Quick, esq. *Cornwall*
- R.*
- g. a. c.* Robert, Lord Romney, V.P. *Arlington-*
street
- a.* George, Lord Rivers, *Hertford-street,*
May-fair
- g.* Sir Thomas Robinson, Knt. and Bart.
Chelsea
- a.* Sir John Rouse, Bart. *Wigmore-street*
- g.* John Randall, esq. *Rotherhithe*
- g.* Charles Rebotier, esq. No. 11, *Ex-*
change-alley
- g.* John Reed, esq.
- g. s.* John Regnier, esq. *Richmond, Surrey*
- g.* Charles Reinholt, esq.
- a.* Thomas Reynolds, esq.
- g.* William

- g. William Reynolds, esq. *Church-court, Fenchurch-street*
 g. Bateman Robson, esq. *Lincoln's-inn New-buildings*
 a. William Rose, esq.
 g. James Rowles, esq. *Adelphi*
 g. c. s. John Anthony Rucker, esq. *Suffolk-lane*
 g. Thomas Rumbold, esq. *Queen Anne-street*
 g. Edward Ruffel, esq. *Borough*
 g. The Marchioness of Rockingham, *Grosvenor-square*

S.

- g. s. Richard, Earl of Scarborough, *South Audley-street*
 g. John, Earl of Sandwich, *Admiralty*
 g. s. John, Earl Spencer, *St. James's-place*
 g. William, Earl of Shelburne, *Berkley-square*
 g. George Earl of Stamford, *Sackville-street*
 g. Philip, Earl Stanhope, *Queen Anne-street*
 g. William, Earl of Strafford, *St. James's-square*
 a. Charles, Earl of Sefton, *Mansfield-street*
 g. s. Nathaniel, Lord Scarsdale, *Cavendish-square*
 g. Lord Robert Spencer, *Berkeley-square*
 g. Sir George Savile, Bart. *Leicester-fields*

g. Sir

- g. Sir Frank Standish, Bart. *Lancashire*
- g. Mr. William Sainsbury, *Bread-street*
- g. s. Robert Salmon, esq. *Limehouse*
- g. s. Joseph Salvador, esq.
- g. Mr. Herman Samler, *St. Andrew's hill*
- g. s. Richard Sampson, esq. *Mansion house*
- g. s. James Scawen, esq. *Dean street, South
Audley-street*
- g. Mr. Claud Scott, *Prescot-street, Good-
man's-fields*
- g. John Seare, esq. *Berkhamstead*
- g. Hugh Seton, esq. *Leicester-square*
- g. Mr. Samuel Sharpe, *Bishopsgate-street*
- g. Henry Shiffner, esq.
- g. s. John Shiffner, esq.
- g. Thomas Skipwith, esq. *Upper Brook-street*
- g. Joseph Shrimpton, esq. *Mark lane*
- a. s. Robert Shuttleworth, esq. *New Burling-
ton-street*
- g. s. John Rogers Siebel, esq. *Abroad*
- g. Mr. Joseph Simms, *Blackman-street*
- g. Joseph Skinner, esq. *Whitechapel*
- g. Russel Skinner, esq.
- a. Colonel Skinner
- g. Alexander Small, esq. *Clifton, Bucks*
- a. Richard Smallbrook, LL.D.
- g. John Small, esq.
- g. a. s. John Smith, esq. *Little St. Helens*
- g. E. Smith, esq.
- g. Brigadier General Richard Smith, *Har-
ley-street*
- g. Mr. Samuel Smith, *Cannon-street*
- g. Mr. Benjamin Smith, *ditto*

a. Mr.

- a. Mr. Thomas Sparshot, *Try-lane*
 g. Richard Spencer, esq. *Parliament-street*
 g. Samuel Spencer, esq. *Lewisbam*
 g. Captain John Stables, at Mr. Child's,
Soho-square
 g. Joseph Stackpoole, esq. *Soho-square*
 g. Richard Stannier, esq. No. 54, *Cannon-*
street
 g. John Staples, esq. *Stepney-green*
 g. Roger Staples, esq. *Cornhill*
 g. Henry Steers, esq; } *Figtree-court, Tem-*
 g. John Steers esq; } *ple*
 g. William Stead, esq.
 g. Mr. Robert Stewart, *Fenchurch-street*
 g. s. William Stow, esq. *St. Mary-hill*
 a. Hon. Stephen Digby Strangeways, *Bur-*
lington street
 g. s. Lawrence Sullivan, esq. *Quene-square*
 a. Mr. — Summers, *Ironmongers-hall*
 g. Francis Sykes, esq. *Brook-street*
 g. Manoel Francis Sylva, esq. *St. Mary Axe*
 g. Countess Spencer, *St. James's-place*
 g. Hon. Mrs. Ann Shirley
 g. Miss Stannier
 a. Hon. Mrs. Steuart
 a. Mrs. Hannah Stone, *Privy-gardens*
 g. Mrs. Sullivan, *Queen square*
 T.
 a. George, Earl of Tyrconnell, *Hanover-*
square
 a. The Rt. Rev. Bishop of Down and Con-
ner

a. c. Sir

- a. c. Sir Thomas Tancred, Bart. *Lincoln's-
inn New Buildings*
- g. Sir Charles Kemys Tynte, Bart. *Hill-str.*
- a. Sir John Trevilian, Bart. *Nettlecomb,
Somersetshire*
- g. Sir John Thorold, Bart.
- a. Mr. John Tarris, *St James's*
- g. a. John Tasker, esq.
- g. John Taylor, esq.
- g. James Taylor, esq. *St. Peter's, Isle of Thanet*
- g. John Taylor, esq. *Queen Ann-street*
- a. s. John Tempest, esq. *Wimpoole-street*
- g. Mr. John Terry, *Crediton, Devonshire*
- g. s. Andrew Thompson, esq. *Austin-friars*
- g. Richard Thompson, esq.
- g. George Thompson, esq. *Duke-str. Westm.*
- g. Harry Thompson, esq.
- g. s. John Thornton, esq. *Clapham*
- g. Samuel Thornton, esq. *ditto*
- a. s. Oliver Toulmin, esq. *Crutebed-friars*
- g. s. Kirkes Townley, esq. *Suffolk-lane*
- g. s. John Townson, esq. *Grays-inn*
- g. Rev. John Tozbr, *Gravesend*
- g. Rob. Cotton Trefusis, esq. *Little Cannons*
- a. Hon. John Trevor, *Argyle-buildings*
- g. George Foster Tuffnell, esq. *Dover-street*
- g. a. William Turner, esq.
- a. Robert Turner, esq. *Friday street*
- g. Mrs. Jemima Turnpenny, *Black-beath*
- a. Mrs. Anna Maria Tracey
- a. Mrs. Turner
- g. Mrs. Thornton } *Clapham*
- g. Miss Thornton }

a. Mr.

V.

- g. Benjamin Vaughan, esq. *Lawrence Pountney-hill*
 g. c. s. James Vere, esq. }
 g. John Vere, esq. } *Bishopsgate-street*
 g. James Vere, jun. esq. }
 g. Harry Verelst, esq. *St. James's-square*

W.

- a. s. George, Earl of Winchelsea, *Grafton-street*
 a. George, Earl of Warwick, *St. James's-square*
 a. Lord Viscount Wentworth, *Savile-row*
 g. a. Sir Watkin Williams Wynne, Bart. *St. James's square*
 a. Sir Richard Worsley, Bart. *Berner's street*
 a. Sir George Warren, K. B. *Grafton-street*
 g. c. s. Sir Timothy Waldo, Knt. *Clapham*
 g. Hon. William Ward, *Grosvenor-gate*
 g. s. Samuel Wathen, M. D. *Great Cumberland-street*
 g. Mr. Jonathan Wathen, *Bond-court, Wallbrook*
 g. Thomas Wake, esq.
 g. Thomas Wale, esq.
 g. Joseph Walls, esq. *Lincolnshire*
 g. Mr. John Ward, No. 21. *Borough*
 g. Colonel George Ward, *Ireland*
 g. Henry Wafs, esq. *Lad-lane*

g. Tho.

- g. Thomas Watts, esq. *Sun-fire-office,*
Threadneedle-street
- g. Mr. Edward Watson, No. 31, *Cannon-*
street
- g. s. Benjamin Webb, esq. *Martin's-lane*
- g. c. s. Joseph Wells, esq. *Ludgate-street*
- g. Thomas Wentworth, esq.
- g. s. Mark Weyland, esq. *George-lane, East-*
cheap
- g. s. John Weyland, esq. *Hill-street, Berke-*
ley-square
- g. s. James Whitchurch, esq. *Twickenham*
- g. Mr. John Whiston
- g. John Wickenden, esq. *Abchurch-lane*
- g. Walter Wilkins, esq. *Maislow, Rad-*
norshire
- g. s. Jacob Wilkinson, esq. *Abchurch-lane*
- g. George Williamson, esq. *East Indies*
- a. ——— Willis, esq. *Kensington*
- g. William Willis, esq. *Lombard-street*
- g. Henry Wilmott, esq. *Bloomsbury-square*
- g. Robert Wilson, esq. *Lombard-street*
- g. Mr. Charles Wilson, *Ditto*
- g. Mr. Titus Wilson, *Bridge-street, West-*
minster
- g. Mr. Francis Wilson
- g. Mr. George Wilson, *Cannon-street*
- a. Mr. John Winter
- g. Abraham Winterbottom, No. 32,
Threadneedle-street
- a. Dr. Samuel Withers, *Sun Tavern-fields,*
Shadwell
- g. Francis Wood, esq.

g. s. Michael

- g. s. Michael Wodhul, esq. *Berkeley-square*
 a. John Wodehouse, esq. *East Lexham,*
Norfolk
 g. s. George Wombwell, esq. *Crutched-friars*
 g. s. John Woven, esq. *Hertford-street*
 g. Mr. Charles Wray, *Fleet-street*
 g. s. Thomas Wright, esq. No. 30, *Abchurch-*
lane
 g. Paulet Wrighte, esq. *Greek street, Soho*
 a. George Wrighte, esq. *Grayhurst, Bucks*
 g. Thomas Wroughton, esq. *Warsaw*
 a. J. William Wynne, esq.
 a. Lady Wentworth
 a. Mrs. Wentworth, *Clerges-street*
 g. Mrs. Anne Wheeler, *Park-street, Gros-*
venor-square
 a. Miss Wynne, *Grosvenor-street*
 g. Mrs. Webb

Y.

- g. Honourable John York, *Berkeley-square*
 g. Edward Roe Yoe, esq. *Normington,*
near Leicester

LEGACIES

LEGACIES *Received.*

1759	The Executors of Mr. Hill,	10	10	0
1761	Mrs. Martha Prynne,	30	0	0
	Peter Lewis Levius, of <i>Lisbon</i> ,	44	15	0
	Joshua Warde, Esq;	21	0	0
1762	Richard Spooner, Esq;	100	0	0
	Mrs. Mary Beriman, in <i>East-India</i> Annuities,	100	0	0
	Mr. Thomas Warde,	20	0	0
	Mrs. Elizabeth Beal,	4	4	0
1763	Mr. John New,	100	0	0
	Mr. John Redman,	5	5	0
1764	Mr. John Stow,	50	0	0
1765	Mrs. Henrietta Wolfe, of <i>Greenwich</i> ,	100	0	0
	John Parminter, Esq;	100	0	0
	Mrs. Elizabeth Erwin,	10	0	0
1766	Mrs. Mary Middleton,	200	0	0
	Mr. Timothy Helmsley, a Legacy and two Mercers Bonds,	115	8	2
1797	Dr. Bowles,	100	0	0
	Countess of Montraith,	500	0	0
	Hele Dyer, Esq;	313	10	0
1768	Miss Mary West,	1000	0	0
	Henry Allen, Esq;	400	0	0
	George Newland, Esq;	30	0	0
	Thomas Meadows, Esq;	200	0	0
	1769 James			

1769	James Farquerharson,	500	0	0
	Mrs. Mary Parkhurst,	100	0	0
	Charles Rabotier, Esq;	25	0	0
	Mr. Henry Thompson,	50	0	0
1770	Rev. Richard Somaster,	100	0	0
	Thomas Hanson, Esq;	500	0	0
	Andrew Regnier, Esq;	50	0	0
	The Rev. Mr. Beriman,	50	0	0
	Mrs. Rebecca Vick,	200	0	0
	Philip Delahaize, Esq;	100	0	0
	Albert Michelson, Esq;	100	0	0
	Hon. Mr. Hume Campbell,	300	0	0
	Richard Britlow, Esq;	100	0	0
1772	Part of a Legacy by the Hand	500	0	0
	of the Countess Dowager			
	Gower,			
	John Brown Esq;	100	0	0
	Mrs. Ann Hunt,	500	0	0
	Mrs. Catherine Dowdall,	50	0	0
1773	Peter Burton, Esq;	200	0	0
	Earl of Chesterfield,	200	0	0
	Richard Dalton, Esq;	50	0	0
	Ferdinand Nerton, Esq;	300	0	0
	Mrs. Frances Thornehill,	200	0	0
	Richard Chylin, Esq;	600	0	0
1774	Robert Baldy, Esq;	100	0	0
	Charles Jennings, Esq;	200	0	0
	Thomas Pike, Esq;	1000	0	0
1775	Paul Blgrave, Esq; 3 per Cent.	500	0	0
1776	Elisha Biscoe, Esq;	10	10	0
	John Delmé, Esq;	50	0	0
	Peter Bataille, Esq; 3 per Cent.	100	0	0

General



MAGDALEN-HOSPITAL, April 24, 1776.

General Account of the Receipts and Disbursements.

	£.	s.	d.	£.	s.	d.
Total Receipts from the Commencement of the Charity, to } December 31, 1775, _____	703	14	11			
Disbursements from Ditto to Ditto, _____	671	54	10			
Balance _____				316	6	1
Advanced out of the General Fund to pay the Surveyor of the new Building in } full, the Building Subscription having proved insufficient, _____				162	8	0
				2997	18	1

Receipts, from the 31st Dec. 1774, to the 31st Dec. 1775.

Balance of last Year, _____	3925	10	9
Collected at the Chapel at the Anniverfary _____	84	1	6
Ditto at Dinner _____	157	1	6
General Benefactions, _____	299	13	2
Legacy, being the Produce of 500l. 3 per Cents. reduced Bank Annuities, _____	436	17	6
Annual Benefactions _____	860	10	0
Profits on Mr. Ward's Medicines _____	20	3	0
Collection at the Chapel _____	730	1	4
Dividends on Stock and Mercers Bonds _____	138	6	0
Work done by the Women _____	103	17	6
	6756	2	3

Disbursements as aforesaid, from Ditto to Ditto.

	£.	s.	d.
Additions to the new Hospital since the building _____	327	10	4
Cloathing for the Women in the House, and others admitted _____	491	1	2
Ditto for 77 Women discharged to Service or Friends _____	186	16	6
Paid 12 Women who had remained in their Places one Year _____	12	12	0
Furniture _____	158	14	10
Apothecary Bills for Medicines by Agreement _____	60	0	0
Stationary, Printing, and Advertizing _____	63	15	0
Rent of the Old House and Salaries _____	626	9	1
Housekeeping and other House Expences _____	1660	0	3
Lost by bad Silver collected at Chapel _____	7	15	9
Insurance on 150l. the Value of 1500 Rupees, on board the <i>Anson</i> , } since arrived, _____	1	1	3
	3595	16	2
Balance _____	3160	6	1
Paid the Surveyor of the new Hospital out of the General Fund, the Building } Fund being insufficient, _____	162	8	0
	2997	18	1